The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 6.—WHOLE NUMBER 942.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, APRIL 7, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

"One day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness."---*Psalm lxxxiv.* 10. 11.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church,	At 9 A. M.	and 3 P. M.
In All Saints' Church	6 1-2 "	5 "
In St. Luke's Church	8 "	6 1-2 "

Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.

In St. Clement's Church	6 1-2 "	5 P. M.
In Calvary Church	8 "	and 6 "
In Church of The Annunciation	8 "	and 6 "
In Church of The Holy Communion	7 1-2	and 6 "

On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.

In Emmanuel Church	9 "	and 6 "
In Church of The Holy Apostles	9 "	7 "
In Grace Church, Brooklyn Heights,	8 1-2	4 1-2 "

Calendar for April.

6. Good Friday. (Proper Psalms instead of Psalms for the day.)
7. Easter Even.
8. Easter Day. (Proper Anthems—printed immediately before the Collect—instead of "Venite Exultemus"; and Proper Psalms instead of the Psalms for the day.)
9. Monday in Easter Week.
10. Tuesday in Easter Week.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. St. Mark the Evangelist.
29. Third Sunday after Easter.

Poetry.

From Keble's Lyra Innocentium.

Punishment.

"They shall accept of the punishment of their iniquity."

The Scourge in hand of God or man
Full deeply tries the secret soul.—
Yon dark-eyed maid, her bearing scan;
The tear that from beneath her quivering eyelids stole,
The shade that hangs e'en now
Upon her wistful brow,—
It comes not all of shame or pain,
But she with pitying heart full fain
Would twice the penance burthen bear,
Might she the chastening arm, so loved and loving spare.

So have I mark'd some faithful hound,
Recall'd by look and voice severe,
Come conscious of his broken bound,
And lowly cast him down as in remorseful fear,
One of the teachers true
Commissioned to imbue
Our dull hard hearts with heavenly skill,
With heavenly love our proud cold will.
How seems he penance to implore,
Patient in woe decreed, and humbly seeking more!

He who of old at Caiaphas' door
Denied th' eternal Holy One,—
In words denied, but own'd in store
Of penitential tears—why made he restless moan,
When the forgiving Eye
Had beam'd on him so nigh,
And thrice, for his denials three,
The Lord had said, My Shepherd be?
Yet were his waking thoughts self-blame,
And ever with cock-crowing tearful memory came

For should the soul that loves indeed
Stoop o'er the edge of deadly sin,
And e'er so lightly taste its meed,—
Though wonder-working grace might heal the wound within,
Yet may the scar and stain
To the last fire remain,
And Love will mourn them: loyal Love
Will for the Holy Friend above
Lament in reverent sympathy,
Feeling upon her heart the griev'd and gracious Eye.

Alas for sullen souls, that turn
Keen wholesome airs to poison blight!
Touch'd with Heaven's rod, in ire they burn,
Or in dim anguish writhe: beside them in its might
The saving Cross we rear,
They neither love nor fear;
Each from his own unblessed tree
The five dread wounds unmov'd they see—
O hard of heart!—and scornful say,
"Saviour, if such thou be, come chase our pangs away."

Th' impenitent would still abate
His pain, the mourner still enhance.—
O Lord, I know my sin is great,
I would not hide away from thee in heartless trance;—
When penal lightnings glare,—
O give me grace, to bare
My sinful bosom to the blast;—
Nor, when the judgment hour is past,
Bask on in warmth of worldly ease,
But hold to the wrong'd Cross on worn and aching knees.

For the Churchman.

St. Matthias.

O'er Judea's hills, and by the sacred Shore
Where gentle Cinnereth's pure waters flow,
How oft, O Saviour, in the days of yore,
With toil worn footsteps, didst thou calmly go,
Girt with the twelve, Thy chosen friends below—
How sweet the converse, that the way beguiled,
From the grey morn to sunset's ruddy glow—
How deep Thy tenderness, Thy words how mild,
How like a Father Thou, and each Thy favor'd child?

Was there no potency in such blest hours
To win the fallen soul from self to God?
Could not Thy love regenerate her pow'rs,
Thy mild rebukes avert the avenging rod?
Lo! on the field of blood, the tainted Sod,
The Corse dishonor'd, to foul fiends a prey—
There lies the man who might have nobly trod,
With Paul and John, o'er earth his sainted way—
Mark well the accursed form—then smite the breast and pray!

Take up that staff, Matthias! Kings might crave
To barter sceptres for it—Diadems
Grow dim before that mitre. It can brave
Time's stormy battle field, and all its gems
Shall glitter, though destruction earth o'erwhelms:
And don thy priestly garments, stainless still,
For there is virtue in their folds and hems,
They can contract no taint of earthly ill
Since God hath woven them to work His heavenly will.

How like the vision'd Colossus Rome stands!
Gold, Silver, Brass and Iron and crumbling Clay—
But see the stone uncut by human hands,
Towards the image makes its fearful way,
And smites its feet—the pageant melts away—
Dissolves in air and dissipates in dust,
Nor leaves a relic of its dire decay,
Save what the moth, the canker and the rust
Consume, as aye they do, each structure rear'd by lust.

But as the earthly fades, the heavenly grows,
Moved with a living amplitude within,
And the small stone its giant peaks up throws,
O'er shadowing shelters, in each clime where sin
Scorches the soil, that from the pure skies win
The soft refreshing rain in genial showers,
Moist'ning the vales, and o'er earth's face serene
Profusely nurturing herbs and fruits and flowers;
While still the peaks extend, and still the mountain towers.

I. H. H.

Waddington, St. Matthias's Day.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER VI. SACRAMENTS.

Continued.

But Presbyterians cannot see their church thus falling off, as under this discipline it must always do, in numbers; and therefore, repudiating the healthy increase by the Scriptural method of "discipling and baptizing," they fall into human expedients, fraught with amazing opportunities for abuses and corruptions, by which the baptized and the unbaptized alike are urged on to a crisis, at which they are encouraged to believe, that they are born again, in a sense that shall forever make temptation essentially powerless, and apostacy utterly impossible. Ingenuity is tortured—new measures are invented—methods still newer and still newer are resorted to—to urge the imagination on to the ideal point, at which the exhausted fancy, in its moment of collapse, "lets go" the world, "gives up" its sins and its associates, loses its relish for its former ways, yields every point if once disputed; like the death-bed penitent, when nature is too weak and weary any longer to sustain the controversy; and this collapse, with the hysterical relief, and, it may be, ecstacy, that follows it, is understood to be the essence of conversion. The soul is now supposed to have received the afflatus of an imperishable life, so that never can he fall entirely from grace; and an incorruptible seed of the word is implanted in his understanding, which shall make him personally, and beyond what Pope has ever claimed to be, infallible and indefectible in the doctrines of grace; in a word, because his consciousness has undergone a strange disturbance, he thinks that he has experienced the needful change—"the *ictus* from beyond the fixed stars," as Mr. Bushnell of Hartford, struggling in this net himself like a mighty bull of Bashan, has dared recently and manfully to call it. I know that many, who have felt as they think, this lighting down of the omnipotent arm, are pure and "meet for the inheritance with the saints in light." But it was not this sudden "ictus from beyond the fixed stars," that made them so. They have been under other influences, both before and since, that have made them what they are. I have been subjected, when a boy, myself, to the startling and electrifying agency of this species of machinery, and know it, even in the most prudent hands to be full of delusion and danger. Instead of being the one new birth, it is a regeneration that may be repeated at every camp-meeting. I have known the southern negro, and I have known the illiterate white man, to be twice, and thrice, and perhaps twenty times, regenerated in this way; although a mind more enlightened or better balanced is seldom caught in the snare but once. As a Presbyterian, I saw much of such regenerations, and the more I saw of them, like Mr Bushnell, the more I doubted them. "What careful minister, seeing how many are gathered around him in the church, who manifest no real love to God in the practical duties of life, and have never shown any Christian character! save that they once were subjects of a religious rhapsody, has not often staggered under the suspicion of some dismal error, in the current views of religious experience. For myself, I feel obliged, in faithfulness to God, to declare, that I have more than a suspicion on this subject." But *the victim* wakes to the delusion, if he wakes ever, when, like the death-bed penitent, who in a stormy and hurried hour has built his hopes upon the sand, the revival-convert recovers his composure, and the powers of nature are restored, and the passions in their vigor return, and the world hangs out its lure, and the apostacy, a little while ago pronounced impossible, has taken place. Sad memory here crowds its facts upon me. I will not speak of individuals, where troops and scores are rushing on my thoughts. I have known a congregation in New-York, of four hundred communicants, to disappear, "as the early cloud," not even outliving the revival that had given it birth. I was myself, in the city of New-York, the pastor of a congregation, of, nominally, five hundred communicants—the fruits, as the phrase was, of "powerful revivals;" but, when, as a shepherd, I made it my first business to "know my sheep and to be known of mine," and I sought them diligently in the ways and byways, and employed a corps of twenty deacons and elders to aid me in the task, and more than once read the names of those we could not find to the whole body of communicants, and also in a published church-manual designated them as missing, and though these inquiries were extended through a period little less than a year, one hundred and forty communicants could never be found. But what roused still more my suspicions respecting this theory of regeneration, was the fact, which I personally encountered, early in my Presbyterian ministry, that the "Campbellites" or "Christians," or, to speak properly, Socinian Baptists, denying the Lord that bought them and the very existence of the Holy Ghost, found it no difficult task to equal, and often to exceed, the Presbyterian and the Methodist, in the power of these "revivals," with singular readiness startling whole communities with the same phenomena, filling men's solitude with impresssions, visions, dreams, and voices, and now numbering, after a career of less than thirty years, between three and four hundred thousand converts and communicants! If any thing could more than this shake my confidence in such a theory of the new birth, it would be a personal knowledge of the fact which I only know to be alleged, that similar phenomena, and especially the transitions from agitation to peace, from wild terror to ecstatic rapture, from agony of conscience to complete serenity, from actual prostration to actual shouting, are not at all unfamiliar to certain forms of heathenism and of demon-worship.

The reader will pardon this digression. My object has been, without entering on a new subject, merely to call attention to the fact, that human expedients have grown up, and have become necessary, for the continuance and enlargement of the denomination, in sheer consequence of having set aside the Scriptural view of the church, as a "household of faith," with its "little ones," its "young men," and its "fathers," to be perpetuated and extended by the spontaneous increase of itself. The "anxious seat" or the "inquiry meeting" has been conceived to possess far more sacramental virtue to regenerate than any Baptism. And singular it is, that, amidst all the agitations and theories which have shaken the Presbyterian body, and among all the reformers, that have risen to purge and restore their temple, there hath not risen one, to suggest the restoration of the sacraments. My own awakening on this subject, I owe, by God's blessing, mainly to a careful revision of the Confession of Faith, which as a minister, I had with great tenderness of conscience subscribed. And in this state of mind, with many prayers for the Divine guidance, in a task so novel, and requiring a measure of wisdom greatly in advance of my years, I prepared for the press a treatise on the sacraments; which, however, I withheld from publication, not only because it would have created one frightful element more of distraction, in a body already most sadly rent, but also, because I saw reason to fear, that the tendencies of Presbyterianism were, *et semper et ubique*, so uncontrollably downward, that it might as soon be expected to stop the stars in their courses. Still I wonder, that the men, who have undertaken to reclaim that body from the rationalistic influences of the new school of theology, have not first cast out the beam out of their own eyes. Only by the preservation of the sacraments, will they preserve a vigorous theology. The sacraments are the epitome and stereotype of Christianity. As to the *sacrament* of baptism, we can scarcely say of it, *stat nominis umbra;* it has got to be regarded, and to be called, an unessential "rite;" all idea of its efficacy has passed away, with the exploded dogmas of a less enlightened age; and with it, the doctrines of birth-sin, and of the new heart, and of regenerating grace descending on the soul, sit loosely on the popular mind, and are in danger of ultimate extinction. The sacrament of the Body and Blood of Christ has been also degraded into a mere human commemoration; and, with it, the great Catholic doctrine of "a full, perfect, and sufficient sacrifice, oblation, and satisfaction," as the communion service of the Prayer Book defines it, "for the sins of the whole world," is openly excepted to, and, throughout New England, absolutely lost. I have heard sermons upon free will, natural ability, "you can and you can't," the modus operandi in regeneration, and other metaphysical subtleties, until my soul was sick. I have heard sermons about some desolating fire—the stranding of some ship—the burning of some steamboat—the havoc of some storm—until fire, air, earth, and water, were exhausted. I have heard from the pulpit lectures upon great social enterprises, fourth-of-July orations, discourses on impending elections, eulogiums upon associations of men, and harangues upon the revolutions of empires and the abdications of princes. I have heard Unitarianism, Popery, Infidelity, dragged in from a distance, to supply themes for exciting declamation, and food for morbid appetites. I have heard sermons and lectures rambling into the future, pretending to "understand all prophecy," and helping, with startling events to come, to fill up that great moral and practical vacuum that Calvinism creates and leaves. But never in my whole life, have I heard, from Presbyterian lips, a sermon on the efficacy of the sacraments, as, for example, on the graces, fruits, uses, promises, and helps, of baptism. If baptism has been ever named, it has been, perhaps amidst the heat of a revival, when converts must decide to which sect they would belong, or at the request of some unhappy questioner, to resist the encroachments of the Baptists, by endeavoring to make good the isolated, naked, cold, historical fact, that infants were baptized in the primitive church, or the still less edifying and more difficult assumption, that pouring or sprinkling was the common mode of its administration. Thus Presbyterians have retained the form, but have long ago denied the power of the sacraments. They perform them mechanically. They keep the letter; they have lost the spirit. "The words that I speak unto you, they are *spirit* and they are *truth.*" *Qui manet in litera, hæret in cortice.* For myself, I went further in my own teaching, and well recollect, that one of my elders took me severely to task, in presence of his peers, for calling the sacrament of infants, what Doctor Alexander has called it in the extract lately quoted, "holy baptism." Still I preached the gospel of grace, and the grace of the gospel, in the sacraments, and was able to do it in the language of their own confession, that "there is in every sacrament a sacramental union between the sign and the thing signified." But like the Baptist in the desert, I was preaching to the rocks. When I asked them of the doctrine, "Is it from heaven, or of men?" they reasoned, I suppose, among themselves; "If we shall say, From heaven, he will say, why then do ye not bring *all* your little ones to baptism? but if we shall say, of men, he will say, why then do ye bring *any*?" So that, although Presbyterians appear to have two baptisms—one proclaiming that the adult is regenerate, and is now an heir of the promises of God—the other, implying only, that the infant either needs regeneration, or will need it at some future time, according as the *animus imponentis* is Pelagian or Calvinistic—and although they seem to have a sacrament in the Lord's Supper, yet, denying it the "efficacy" ascribed to it in their Confession, as a "*means of grace,*" it is perfectly clear, that they have after all, and strictly speaking, no sacrament at all. Not once in a thousand times do they grant baptism to the dying penitent; not once in a thousand more, do they allow the Lord's Supper to the dying believer. The one is sent unwashed into the presence of his God; the other unfed into the solitudes and wastes of death. Both are compelled to violate, in the dying hour, the commands of Christ; while the living look on, and with easy aptness learn, that sacraments may be neglected both by the living and the dying, as entirely unnecessary to salvation.

One of Three Hundred.

For the Churchman.

Popish and Catholic Fastings.

NO. I.

To an individual some years accustomed to a careful notice of popish habits in religious duties, and through the same time accustomed to a careful perusal of popish writings in reference to religious duties, no fact comes with more surprize, than, that in one direction and another, a very elevated opinion is entertained of the popish habit of fasting.

Two classes in the congregation of the Church receive and cherish that opinion. They both receive it from tradition; but one, with the tradition, dislikes and rejects fasting and hates popery; while the others, receives and practises fasting as a holy duty, and finds the heart drawn more and more in reverence towards popery.

But both classes mistake. Real fasting, after the Catholic and Bible form of inculculating it, popery neither seems to track nor do papists sum to practise. So, one class need not feel compelled to condemn fasting because it is popish, nor need the other feel at all drawn to revere popery because fasting is by it preserved and practised. Certainly, as it has done to almost every thing pertaining to high saintly duties, popery has by little and little depreciated fasting, till among papists the duty exists now hardly more than in name. Taking our ideal of fasting from the Scripture and from catholic usages, we do not at all hesitate to say, that papists do not fast: unless refraining after one table of refreshment, simply till another can be prepared, may be called fasting.

The attention of the present writer was awakened to this discrepancy between the real habits of the papists and the credit which is given them for fasting, by an incident some years ago. That incident was as follows: Two young men of the Church had become strongly disposed in their mind to go over to the papists. During the period when they were engaged in examining the Romish system they were especially influenced by what they supposed to be the common and really high ascetic life existing amongst those towards whom they felt drawn. To improve themselves, and to gratify their longings after strong and self-duing duty, they planned a visit south, to see and to to sojourn a little with an association from the order of Trappists. In regard to this religious Order they had the commonly received impression, that for severe and perfect discipline, for self-mortifying and spiritual rules, it was unequalled in the roman obedience. "The Trappists," (so by their own writers they are described,) "the Trappists pray eleven hours daily, and pass the rest of their time in hard labour and silent meditation. Beyond the sacred hymns and prayers, and their usual salutation *memento mori*, no word passes their lips, but even their wants are indicated by signs. Their rule of sustenance is, a perpetual fast; and the meagre diet allowed, consists solely of fruits and pulse. They make no inquiries nor do they receive information of what is going on in the world, and no news from their relations; all their thoughts are devoted to penance and death." So attractive, so unworldly, so perfect, was it anticipated the Fraternity would be found But our young Churchmen were disappointed—(we tell the tale as they in intimacy told it to us; they are both papists, they are no longer in the Church)—our young Churchmen were disappointed. They went to the house of the Order; they went on Friday, from choice, not only because they had themselves been accustomed to self-discipline on that day but because they supposed the severity of the institution would be exhibited in its perfection on that day. But, 1. There was no studied silence; however, they were visitors, and that might be looked upon as requiring a breach of rule. 2. There really was hard work, yet it was done with a bustle and with much noise; but they might be under dispensation. 3. To crown all, at a usual hour *dinner* was announced! Still "now," thought our Churchmen, "though *no* dinneo was what we expected, yet here perhaps we are to see the poverty of the continual fare." They were *not* to see poverty of fare; the dinner was sumptuous. However, inquirers in popery as they simply were, they did not dare to exhibit surprize nor to at once find fault. Among the Romans, they did as the Romans did—they ate their dinner. But, before they left, they did venture to inquire if such dinners were customary, especially on Fridays? The reply consummated their surprize—"Not really customary, but the brotherhood, not long since emigrated to this location, have not yet got quite settled and established in the appointed habits of the Order." The Superior gave that answer! As though, when fasting were the daily rule, it required preparation, and a time for getting ready, like the laying in of a winter's stock! That story disgusted us as well as awakened us to thought; and if it had come from a backslider from Romanism, it would have been doubted. But it came from those who did not stop in their course; they went straight on and became papists.

If any querulous reader happens to be perusing this article, we beg him not to suppose that we have narrated the foregoing incident as the proof of our declaration that papists do not fast. We have never attached to it so comprehensive a bearing. It only disturbed the sentimentalism which rested in our mind about popery, and which rests in the general mind. It made us begin to think that practical popery was an every day eating and drinking sort of affair; no way very much differing from a debilitated and secularized protestant sect. It just put us on that line of calm and watchful observation which has now gathered over abundant proof that papists do not fast.

We assumed no *tale* to be the test or proof of popish laxity. We spoke of *Scriptural declaration* and *Catholic usage*, as the standards; and that in front of them, popish teaching and practice are a suppression of fasting and permitted self-indulgence. Nor in proof of this do we refer to the laxity of one nor of twenty religious fraternities, (though that might be done), but we see the condemnation of papists by bringing up before Bible teaching and Catholic usage, the "rules" for fasting put out by "authority" in the papal ranks; and put out for guiding its adherents Those "rules" are popish teaching in regard to the duty of fasting; and the exhibit the ordinary maximum of popish accomplishment of the duty. We now beg to direct the attention of the reader to the Scripture declarations; to Catholic usage; and to the popish "rules."

I. The declarations of holy Scripture are such as the following, viz.:

1. "Jesus said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and *then shall they fast in those days.*" *St. Luke.* 5: 34, 35.

That passage not only shows the will of Christ in regard to the duty of fasting, but it exhibits what his disciples *would do.*

2. "In fastings often."—2 *Cor.* 11: 27. "Approving ourselves in fastings"—2 *Cor.* 6: 5.

These are declarations made by St. Paul of his own practice; and they not only mark fasting as an apostolic habit, but fasting *often* and not seldom as the measure of that habit; and the habit as of highest value.

3. "As they ministered to the Lord, *and fasted*, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had *fasted* and prayed, and laid their hands on them, they sent them away." *Acts.*, 13; 2, 3.

4. "And when they had ordained their elders in every church, and had prayed with *fasting*, they commended them to the Lord, on whom they believed."—*Acts.* 14: 23.

The last of these passages shows that the Christians fasted at ordinations; and the first that they fasted on sending missionaries abroad. And those foregoing passages, taking them all, are enough to show that fasting existed as a Christian duty, and a duty, moreover, of *frequent* observance and of high reward.

We have thrown in the foregoing few passages as an apparently proper beginning of the Scripture declarations. We have not presented them from a desire *to prove* to any one that fasting is a duty. If one should sneer at or reject fasting, before us, we should look upon him just as we should on one who should sneer at praying. Even a heathen would not need proof for prayer, only that it is right to pray *to Christ;* for, all religions have taught to pray. Nor would it be necessary even to a heathen to prove the propriety and obligation of fasting; because, no people, of any religion since the world began, have omitted fasting.

But what *definitions* of fasting do the scriptures give to us?

"Saul had adjured the people, saying, Cursed be the man that eateth any food until the evening, that I may be avenged on mine enemies. So none of the people tasted any food."—1 *Sam.* 14: 24.

That passage shows the fasting of a day, and that a days'-fasting was going without food for the day. The following passages exhibit the same fact, viz. 1 *Sam.* 7: 6.—2 *Sam.* 12: 16., and 3: 35.—*Joshua* 7: 6.—*Judges* 20: 26. Those were fasts of a day.

Esther. 4: 16., and *Acts.* 9: 9., exhibit fasts of 3 days in succession.

2 *Sam.* 12: 16., and 1 *Chron.* 10: 12., exhibit fasts of 7 days in succession.

Acts. 27: 33., exhibits a fast of 14 successive days. While *Exodus* 34: 28., 1 *Kings* 19: 8., and *Matt.* 4: 2., exhibit fasts of 40 days.

From those passages we see that fasting was both moderate and protracted. But, the least fast in any way recognized in the Bible, is, *a fast of one entire day;* and that, (whatever religious thing else there may have been), by not eating nor drinking through the day.

And such fasts were afflictive; "my knees are weak through fasting," said the Psalmist, "my flesh fails of fatness."—*Psalm* 109: 24. We do not suppose that it was ever ordered to be otherwise; nor, by the religious, that it was ever expected to be otherwise. A continual eating and drinking or such a nice arrangement of dishes as that while one is put aside others may fill its place and keep up good spirits and fatness, is no fast at all. But again,—

Such Bible fasts, besides being in their shortest extent daily; and in their rule, a going without food; and in their effects, afflictive; were also enforced by severe penalties from God. Thus, those who broke the fast imposed by the civil authority, by King Saul, as quoted in the first passage, *God* required should be put to death. 1 *Sam.* 14. And, those who neglected or broke the fast imposed by the Church, *God* declared should be cut off from among His people.—*Lev.* 23: 29.

The foregoing passages from the Scriptures are enough for the present.

1. They establish fasting as a Christian obligation, and show that it was sometimes protracted, both by individual choice, by civil appointment, and by Divine arrangement.
2. They fix the shortest fast to one entire day; making it end at evening.
3. They make such fast to be, especially, the going without food; other acts, and there were others, were but adjuncts to this.
4. They show that fasts were in every case afflictive, that they were obligatory, that their observance was rewarded, and that their neglect was punished. This is conclusive; and we pass now to the second test to which we invited attention, viz:

II. To Catholic usage. That usage is laid down for us primarily in the Prayer-Book.

1. Every Friday in the year is by the prayer-book appointed for fasting: that recognizes and continues fasts of a day.
2. The Rogation days, being the three days before holy Thursday, or Ascension day, are appointed as an annual fast. Fasts of three days.
3. The Ember weeks, being one week in each quarter of the year for annual and perpetual observation. Fasts of seven days. *
4. The holy season of Lent, occurring annually in the Spring. A fast of forty days.

We present those passages as sufficient to denote the amount of time appropriated to fasting; and that Church usage is Scriptural. But we need more especially to indicate the *manner* of fasting. To exhibit that, we turn first to the Homily on Fasting. It says:

1. "That we ought to fast, is a truth more manifest than it should here need to be proved; the Scriptures which teach the same, are evident."

2. "When we fast, ought we to withhold from our bodies all meat and drink during the time of our fast? That we ought to do so, may be well gathered upon a question moved by the Pharisees to Christ." (After explaining the interview between Christ and the Pharisees, the homily concludes,) "here beloved, let us note, that fasting, even by Christ's assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. And every person, as well in his private as public fast, should continue all the day without meat and drink."—*Homily, First Part.*

These declarations of the Homily are the voice of the Church, and they are but imitations in humility of the Divine voice through the holy Scriptures. But there is other testimony as to Catholic usage; and that is found most especially and abundantly in the acts of the old Councils and in the writings of the old Fathers. As an instance from among the Councils, take that quoted by the Homily, and so having sanction, viz. the Council of Chalcedon, one of the first four general councils.

"The fathers assembled in that Council to the number of six hundred and thirty, considering with themselves how acceptable a thing fasting is to God, when it is used according to his word; again, having before their eyes also the great abuses of the same, *through the negligence of them which should have taught the people* the right use thereof; to reform the said abuses, and to restore this so good and godly a work to the true use thereof, *decreed* in that Council: That every person, as well in his private as public fast, *should continue all the day without meat and drink, till after the evening prayer.*"

That quotation may answer from the Councils. But how shall we think of exhibiting the volumes of pungent and continuous declarations from the writings of the old Fathers?

Rather, let us here, from our want of space, take the declaration of the Homily; "The fathers, grounding their determination on the Sacred Scriptures, and long continued usage both of the Prophets and other godly persons before the coming of Christ, and also of the Apostles and other devout men in the New Testament, determined fasting to be, a withholding of meat, drink, and all natural food from the body, for the determined time of fasting."

Let us give also the declaration of a present eminent scholar in the English branch of the Church. Of the entire early Church he says: "The abstinence from flesh-meat during the whole of Lent, and the limitation to one meal during the day, were universal."

And finally, let us conclude with the testimony of a late eminent Romanist.

"In the fast of Lent, Christians took not their repast till sunset. This repast was reduced to herbs, vegetables, roots, and some other sorts of common food, without any preparation which might please the sense of taste. They were only allowed to eat once in the day. Sleep was less prolonged, and often interrupted by prayer. Conversations were less frequent. They spoke together but of God, and of the blessedness of appeasing His anger. They allowed themselves only the most indispensable recreations. They lived in retirement and silence.

"This way of life, which appears so painful and so austere to us, was vigorously maintained in the Church during more than ten centuries." —*Avrillon, Guide to passing Lent holily.*

We here terminate our exhibition of the two tests which we proposed; the two tests, Holy Scripture and Catholic Usage. The harmony of these two is manifest. 1. They establish fasting as a duty. 2. They exhibit it as both moderate and protracted, but that the least fast was that of one entire day. 3. They make such fasts afflictive, especially the going without food. 4. They prove fasts to have been obligatory and rewardable.

III. To these tests, now, let us bring popish fasting. We said in the outset that popery does not teach fasting, nor do papists practise it, as fasting is appointed by holy scripture and confirmed by Catholic usage. And we proposed to let papists speak for themselves in the very fairest way, viz: we would exhibit the "Rules," which are put forth by "Authority," and which exhibit the maximum of popish requirement and of popish practice.

We have now before us the "rules" issued by Romish ecclesiastics for England, Ireland and Scotland; for the dioceses of Baltimore, Charleston, Boston, Albany, and New-York; and we had intended to copy them all. But want of space forbids. Nor need we; for they are all alike save in permitting breakfast; some do that, and some do it not. As the one which represents the most, we give the "Rules" by the Archbishop of Baltimore for Lent.

"Archbishop Eccleston of Baltimore has issued directions to his pastoral charge for the observance of the season, viz:

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.
2. They are to make only one meal a day, excepting Sundays.
3. The meal allowed on fast-days is not to be taken till about noon.
4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.
5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.
6. The quality of food allowed at a collation is, in this diocese, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.
7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than to make them a substantial food.
8. Necessity and custom have authorized the use of hogs lard, instead of butter, in preparing fish, vegetables, &c.
9. The following persons are exempted from the obligation of fasting; young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.
10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

Samuel, Archbishop of Baltimore.

Given at Baltimore, Feb. 5, 1849.

Now, let any person, capable of judging, compare these "directions" by Archbishop Eccleston, with the foregoing Scripture declarations and exhibitions of Catholic usage; and he must say, that our assertion is borne out. He will say, that, tried by the only satisfying standards to a christian, popery neither teaches fasting nor do papists practise it. *We never met a papist who did not eat and drink two or three times during his fast day.* Far from us, then, be the sentimental and deceitful notion that popery is a self-denying religion; it does in no way very much differ from a debilitated and secularized protestant sect, it does in no way warrant the feeling that sanctity may be begotten under its discipline.

EMBER.

For the Churchman.

The Pope's Farm.

NO IV.

In this present article we propose to show very explicitly and distinctly the old limits of the "farm" belonging to the Bishop of Rome. And in doing so, we shall show the only limitation which the *theory* of popery has allowed, or does now allow. These limits were stated in our late quotation from Bellarmine, viz: "The Pope has, by Divine right, a most full power over the whole world, *both* ecclesiastical and civil." Certainly this makes the "farm" a very extensive one! And this statement of the Romish doctrine by Bellarmine, taken in connection with the other quotations from Roman writers, and in connection also, with the striking instances of enforcing the doctrine, certainly substantiate our declaration made in the outset, that present Roman writers like the Tablet and Bishop Kensick, do *dissemble;* that they do endeavour to *deceive* the world as to the real and obnoxious principles of popery. There can be no doubt that popery claims for the Bishop of Rome a Universal Spiritual Jurisdiction; and that such jurisdiction makes him the source from whence all other ecclesiastical jurisdiction flows, and to which all other ecclesiastical jurisdiction is subject. Nor can there be a doubt that popery claims for the Bishop of Rome a Universal Political Jurisdiction; and that such jurisdiction not only makes him the source from whence all other civil jurisdiction flows, but the Head to which all Princes and other Rulers are accountable.

How far a theory has vitality and is real with those who hold it, may be seen by the efforts to carry it out, and by the reception it has in the world. The examples which we have given show the efforts by papists to carry out the theory in question, and those efforts have gone to the utmost verge and shadow of their *power;* they have stopt in no case but by compulsion. Now, as giving the final testimony in our argument, we desire to present instances of the *reception* of the papal claim in the world. We do this to show that, at one time and another, the world has understood and adopted the claim as we have affirmed it to be; and, as we promised, we present these instances to show very explicitly and distinctly the real and only *popish* limits of the Pope's "farm." Jurisdiction has not been confined to the dominions of popish powers, it has claimed the entire earth; jurisdiction has not been confined to popish people, it has embraced all mankind. The facts which we have quoted before, may to some seem to carry our declaration only over Roman Catholic countries; but the facts which we shall now quote will substantiate the utmost we have said, and will prove that Bellarmine uttered the real Roman theory when he said, "the Pope has most full civil power over the whole world."

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* The *Table of Fasts* specifies—among the days "on which the church requires such a *measure of abstinenc*, as is more especially suited to *extraordinary acts and exercises of devotion*—" *The* Ember days *at the Four Seasons*, being the *Wednesday, Friday, and Saturday*, after the first Sunday in Lent, the Feast of Penticost, September 14, and December 13"--Moreover all the *Sundays*, in the year are declared to be *Festivals.*—[Ed.]

By the arrogant Roman theory, then, *the earth* is the Pope's "farm," and the inhabitants of the earth his subjects. The *reception* of this claim in the world is seen from the manner in which kingdoms were enlarged, and in which the discoveries of new lands were appropriated. To the history of those discoveries and extension of kingdoms, we wish now to direct attention. Our extracts are made from the writings of that accomplished scholar, Washington Irving.

"A doctrine has been established among the Christian powers, (says Irving,) that they had the right to invade, ravage, and seize upon, the territories of all infidel nations" [i. e. all not subjected to the pope] "under the plea of defeating the enemies of Christ, and extending the sway of His holy Church on earth. In conformity to the same doctrine, the pope, from his supreme authority over all temporal things, was considered as empowered to dispose of all heathen lands. It was in virtue of this power that Pope Martin V. and his successors conceded to the crown of Portugal, all the lands it might discover from cape Bojador to the Indies; and Spain, in a treaty concluded in 1479 with the Portuguese monarch, had engaged to respect the territorial right thus acquired."—*Life and Voyages of Columbus, Chap.* 8.

Here we see, that independent nations acquired territory, not by discovery, but by grant from the Pope; and other nations respected their claims to such territory, not because of discovery, but because of the Pope's gift. And Portugal was not the only nation that applied to the Pope for permission to hold discovered lands. Spain did the same. The discoveries made for Spain by Columbus were in danger of being appropriated by others, and Spain made all haste in despatching a report of the discoveries to the Pope, and begging his permission to hold the lands.—Irving says:

"A bull was accordingly issued, dated May 2d, 1493, ceding to the Spanish sovereign the same rights, privileges, and indulgences, in respect to the newly discovered regions, as had been accorded to the Portuguese with regard to their African discoveries. To prevent any conflicting claims, however, between the two powers in the wide range of their discoveries, another bull was issued on the following day, containing the famous line of demarcation, by which their territories were thought to be clearly and permanently defined. This was an ideal line drawn from the North to the South pole, a hundred leagues to the West of the Azores and the Cape de Verde Islands. All lands discovered by the Spanish navigators to the West of this line, and which had not been taken possession of by any christian power before the preaching christians, were to belong to the Spanish crown; all land discovered in the contrary direction, was to belong to Portugal."—*Life and Voyages of Columbus, Chap.* 8.

And that such grant embraced all the then undivided parts of the earth, and so exhibited the universality of the Pope's claim and its reception is suggested by Irving, when he adds: "It seems never to have occurred to the pontiff, that, by pushing their opposite careers of discovery," [Spain continuing to go West and Portugal continuing to push East] "they might some day or other come again in collision, and renew the question of territorial right at the antipodes." The earth not being flat, they would come round it and meet; for the Pope's grant did not limit their efforts; only that they should continue to go, one East and the other West.

But if these papal bulls in reference to discoveries, do not with entire distinctness show the pope's claim to the earth, and its reception by the world at that period, another document given by Irving, will certainly and entirely supply all deficiencies. That document is the "proclamation" with which each discoverer was to take possession of new territory.

The document is first given in connection with the history of Alonzo de Ojeda, previously a companion of Columbus, but afterwards himself conducting an expedition in behalf of Spain.

"On the 10th November, 1509," says Irving, "Alonzo de Ojeda set sail from San Domingo with two ships, two brigantines, and three hundred men. The voyage was speedy and prosperous, and they arrived late in the afternoon in the harbor of Carthagena. The natives were a brave and warlike race of Carib origin. They wielded great swords of palm wood; defended themselves with osier targets; and dipped their arrows in a subtle poison. The women as well as the men mingled in battle, being expert in drawing the bow and throwing a species of lance, called the azagay; and Ojeda was earnestly advised to abandon this dangerous neighborhood."—*Companions of Columbus, Chap.* 3.

But Ojeda was too proud to alter his plans through fear of a naked foe. Besides, it is thought that he relished a skirmish; and he landed and advanced towards the savages. Just here it was that the document spoken of comes in. For, as he advanced, he ordered the friars to read aloud the prepared proclamation. It was stately and as follows:

"I, Alonzo de Ojeda, servant of the high and mighty kings of Castile and Leon, civilizers of barbarous nations, their messenger and captain, notify and make known to you, in the best way I can, that God our Lord, one and eternal, created the heavens and earth, and one man and one woman, from whom you, and we, and all the people of the earth, were and are descendants, procreated, and all those who should come after us; but the vast number of generations which have proceeded from them in the course of more than five thousand years that have elapsed since the creation of the world, made it necessary that some of the human race should disperse in one direction, and some in another, and that they should divide themselves into many kingdoms and provinces, as they could not sustain and preserve themselves in one alone. All these people were given in charge, by God our Lord, to one person named Saint Peter, who was thus made *lord and superior of all the people of the earth,* and head of the whole human lineage; whom all should obey, wheresoever they might live, and whatever might be their law, sect, or belief. He gave him also *the whole earth for his service and jurisdiction;* and though he desired that he should establish his chair in Rome, as a place most convenient for governing the world, yet he permitted that he might establish his chair in any other part of the world, and judge and govern *all the nations, Christians, Moors, Jews, Gentiles,* and whatever other sect or belief might be. This person was denominated Pope, that is to say, Admirable, Supreme, Father and Guardian, because he is *the father and governor of all mankind.* This holy father was obeyed and honored as *lord, king and superior of the universe,* by those who lived in his time; and, in like manner, have been obeyed and honored all those who have been elected to the pontificate; and thus it has continued unto the present day, and will continue until the end of the world.

"One of these pontiffs of whom I have spoken, as lord of the world, *made a donation* of these islands and continents of the ocean sea, and all that they contain, to the catholic kings of Castile, who, at that time, were Ferdinand and Isabella, of glorious memory, and to their successors, our sovereigns, according to the tenor of certain papers drawn up for the purpose, (which you may see if you desire.) Thus his majesty is king and sovereign of these islands and continents *by virtue of the said donation,* and, as king and sovereign, certain islands, and almost all, to whom this has been notified, have received his majesty, and have obeyed and served, and do actually serve him.

"Therefore, in the best manner I can, I pray and entreat you, that you consider well what I have said, and that you take whatever time is reasonable to understand and deliberate upon it, and that you recognize the Church for sovereign and superior of the universal world; and the supreme pontiff, called Pope, in her name; and his majesty, in his place, as superior and sovereign king of the islands and terra firma by virtue of the said donation. If you do not do this, or wickedly and intentionally delay to do so, I certify to you that, by the aid of God, I will forcibly invade and make war upon you in all parts and modes that I can, and will subdue you to the yoke of the Church and of his majesty."—*Companions of Columbus, Appendix.*

Ojeda was at this time beaten. But such was the manifesto read; read, says Irving, by the Spanish discoverers in general, in their invasions of Indian countries; and composed for the purpose "by profound jurists and divines in Spain."

If this is a curious document, it shows fully how the Pope's claim to the earth was enforced, and how it was received. We cannot be deceived as to the real theory of popery, that it claims the earth and its inhabitants as politically its own; we cannot be deceived as to what popery would do, though in one period and another it is held in check by intelligent and superior powers, like England and the United States, viz.: that every nation which it can subject to itself politically, it will so subject. All Romish declarations and all facts substantiate these assertions, and none more forcibly than the historic documents in regard to discoveries.

But, to show that *nobody* doubted the *claim* of popery, however much its rights might be disputed and its arrogance despised, another fact may be quoted from Irving, and from the very extreme circle in society where it might be supposed the popish theory would be understood.—The Grand Sultan of Egypt is represented as recognizing the Pope's claim over nations. It was thus, viz.: During the progressing conquest of Granada, by Ferdinand and Isabella, while the siege against Baza was at its height, the Sultan interfered for the relief of the Moors. "He despatched two holy friars," says the history, "with letters to the Pope as well as to the Castilian sovereigns; remonstrating against the evils done to the Moors in the kingdom of Granada, who were of his faith and kindred: whereas, it was well known, that great numbers of christians were indulged and protected in the full enjoyment of their property, their liberty, and their faith, in his dominions. He insisted, therefore, that this war should cease; that the Moors of Granada should be reinstated in the territory of which they had been dispossessed: otherwise, he threatened to put to death all the Christians beneath his sway, to demolish their convents and temples, and to destroy the holy sepulchre.

"The holy friars visited Rome in their journeying, and delivered the letter of the Sultan to the sovereign pontiff. His holiness wrote by them to the Castilian sovereigns, requesting to know what reply they had to offer to this demand of the oriental potentate.

"In reply to the Pope, King Ferdinand made the usual vindication of war; that it was for the recovery of ancient territory usurped by the Moors; for the punishment of wars and violences inflicted upon Christians; and, finally, that it was a holy crusade, for the glory and advancement of the Church.—*Conquest of Granada, Chapter* 76.

It is true, the Sultan gained nothing for the Moors by his appeal to the Pope; the Spaniards pushed their conquests till entire Granada was once more theirs. Yet, this appeal of an infidel ruler shows how universally, there and every where alike, the Pope's claim was understood.

We need not make another extract. The Romish theory is, that the earth and its inhabitants, politically as well as religiously, belong to the Pope; and if at any time he does not rule any section or any people, it is simply because he cannot. If he does not rule France, it is because he cannot. If he does not rule England, it is because he cannot. If he does not rule the United States, it is because he cannot. His theory obliges him to try; *and he will,* WHEN HE DARES. PETER.

For the Churchman.

The benefits of the Gospel to man, in his individual capacity, in his domestic and social relations, and in his civil connections and duties, are great every way, giving attraction to his character, rectitude and purity to his principles and affections, and efficiency to his moral powers. And no small degree of these benefits flow from but partial influence of the principles and spirit of the Gospel, if there be reasonable conviction of its character and claims, and a decent endeavor after corresponding deportment. Indeed, even those who, through thoughtlessness and indifference, may be entire strangers to the Gospel, unless their understandings are utterly darkened, and their hearts lost to virtue, are themselves greatly benefitted by the benign influences on the community around them, secured to the Gospel through its faithful and consistent professors.

These last, however, only, can feel and know the full blessings of the Gospel: their influence only can prevent all others from having the Gospel's hold upon them continually diminished, and being themselves more and more withdrawn from any knowledge and enjoyment of it: and through them alone can its benefits be preserved to the community.

Nothing is more obvious from the Bible, than that although the Gospel calls to outward duties and observances, as the necessary result of its true principles and spirit, and as divinely appointed means of having its principles and spirit abide in the heart, and be therein nurtured and strengthened; and although it requires great care, and minute government of the external conduct and demeanor; yet is its chief and most genuine character, as an instrument of benefit to man, found in its lodgement within him, its mastery over his heart and mind and soul, its entire control of his moral and intellectual movements, and of his rules and motives of action. And in this character, its divine origin raises it to a dignity no less high and holy, and an operation no less mysterious and heavenly, than result from its identity with its Divine Author Himself. Where its principles and spirit are in the heart, in that same heart is HE; for the Gospel, in its genuine influences on man, is represented in Scripture as brought to man, infused into him, and quickened into action for his regulation and control, by the presence therewith of God Himself. Each person in the Trinity is frequently represented as being and abiding in that heart which truly receives the Gospel, and surrenders itself to its government and influence. The reading and hearing of God's word, and faith, and penitence, and prayer, and sacraments, and charity, and care and effort for holy living, and zeal and fidelity as members of Christ's body the Church, are all, if truly engaging and flowing from the heart, represented as prompted and directed by the Divine presence therein; as the manifestations of that presence itself; and as means of its continuance, and of the increasing and effectual working of its grace.

Very wholesome is it for the Christian to reflect, that if ever he would have his heart and character brought under the genuine influences of his religion, this is to be done, not by the ordinary intellectual process of yielding assent to reasonable induction and conclusions; not as the result of careful study of an interesting and important branch of moral science; but as the fruit of that faith, built on supernatural revelations of God's will, which feels and knows that in himself there is no good thing; which meekly and gratefully receives the divine promise that God will come into the truly faithful, and bring to him, and confer upon him, good; and which sees in the Gospel the divinely constituted plan and method for fulfilling that promise. Thoroughly imbued with this only true system of religion, he knows that the strictly right, in religion and morals, is to be found only in the presence of God in the soul—giving a rule to direct, a heart to love, and ability to follow. That infinitely great and condescending PRESENCE, then, he is evermore to seek and cherish. Commandments and ordinances are appointed by the Lord, as means whereby it is to be sought and cherished; and as the moving and ruling principle of all, He requires that the heart, mind, and soul, be surrendered to that faith, which trusts all to Him, which implicitly believes His revelations and follows His directions, and which rests, in assured confidence, on the entire fulfillment of His promises.

This christian view of the subject fixes the true evangelical standard of religion and morals. It is *Christ in us.* How utterly inconsistent with this are all false appearances, all evasions, all compromises, all efforts at a divided allegiance and service! How vain all keeping back from the full requirements of God's law, in the hope of having a partial and convenient service accepted! How presumptuous that mere outward actions or professions, or mere ebullient feelings, should be trusted in, when all the heart, all the mind, all the soul, and all the strength, are demanded of those who would enjoy the promised presence of the Savior; which only can secure them true and acceptable devotion to that "law of the Lord" which "is an undefiled law, converting the soul;" those "statutes of the Lord" which "are right, and rejoice the heart;" and that "commandment of the Lord" which is pure, and giveth light unto the eyes!"

True: as long as this life lasts, the christian can be only *going on* unto this perfection: he cannot *attain unto it.* It is only in the better "life" which "is hid with Christ in God," that it can be found. Meanwhile, however, there is a perfection—the perfect righteousness of Christ wherein *they* have graciously given to them an interest, so that, on its account, God will accept and bless them, who, in true faith, are *faithful,* earnestly and constantly devoted to walking in the ways of God's laws and the works of His commandments and ordinances, sincerely penitent for their failures therein, truly humble under a sense of their imperfection and unworthiness, and reposing all their hope and trust on the unmerited mercy of God in Jesus Christ: and who are thus "*faithful unto death;*" never forgetting that there is not, and will not be, while moral agency lasts, a point in their lives, at which they are secure from danger of having, by their own folly, the divine presence in their souls grieved away and quenched, so that they must become utter castaways. B. T. O.

Retirement of Dr. Seabury.

To the Editor of the Churchman—

Rev. and Dear Sir:—Permit a layman to add his testimony in favor of your "illustrious predecessor" to those included in your "Editorial Catena." And I do it the more willingly for that, beside the obligation I owe him, in common with all true Churchmen, for his fearless and untiring advocacy of "Evangelical Truth and Apostolic Order,"—I am specially indebted to him, though perhaps it may be unknown to himself, for important aid rendered at an important time of my life.

It was my lot, in the providence of God, to be born and educated in one of the sects most hostile to the Church; but having a mind not disposed to take things for granted, I early set about to "know the certainty of those things wherein I had been instructed; and becoming dissatisfied with the dogmas of the sect, undertook to hunt up a faith more in accordance with my own ideas of right. At the very outset of my search I encountered an obstacle that well nigh drove me, as I am persuaded it has many a one, to infidelity. I knew that God, from his own nature, must be one; that Truth, as it could only proceed from Him, must be one; and that if He had revealed his truth to man, that Revelation must also, in its nature and meaning, be one. And yet, while it was universally admitted that He had made such a revelation, I found the professedly religious world divided into numberless opposing and contending sects, who all claimed to derive their respective systems of faith from that One Revelation. Such an absurdity I could not admit; and as I thought them all equally credible, I could but believe they were *equally* right; or, in other words, that none of them were right; and I began to doubt the authority of the revelation itself; for, thought I, if each sect has a right to interpret that revelation as it pleases, I have an equal right to reject the revelation itself, if I do not approve of any of their interpretations, and cannot give it one to satisfy myself; and I cannot still see but that my reasoning was sound. At this time accident or, as I would fain believe—the more especially as the thought occurred during public worship,—the Holy Spirit, suggested an inquiry into the claims of Episcopacy, which had heretofore, although ignorant of the very meaning of the term, been the object of my scorn. Hemmed in as I was on every side by the toils of Dissent—education, prejudice, friends, kindred, &c, this was no easy task; and, after making some unsatisfactory efforts, I resolved at once to apply to him who stood forward as its open and avowed champion, Dr. Seabury, for the evidence of its truth.

In pursueing any inquiries under his direction, I soon discovered that, among what appeared to ignorant and superficial observers an equality of sects, there was a body of believers that had existed from "the beginning;" and was, therefore, no *sect.* This body, upon further inquiry, proved to be the very "body of Christ" spoken of in the Divine Revelation, and inseparable, in this world, from Episcopacy; that being the regiment prescribed for it by its Author. My pathway from the wages of sectarianism and dissent was now plain and short; and I found the system of faith taught by that "body" such as might be expected from such a source; a perfect system, animating "the body," and constituting with it, inseparable and co-equal union, the Church, or body, of Christ.

After this long digression, I need hardly say with what satisfaction I have, from that time, been an unfailing reader of that Paper so worthy of its name, in which the Doctor so nobly contended for "the faith once delivered to the saints," for "Christ and the Church," and Christ IN the Church, both against enemies without and traitors within; against open foes and deceitful or faint-hearted friends. I too, like the Rev. "Septentrionarius" looked forward to its weekly appearances as "times of refreshing;" and heard of the Doctor's withdrawal from its editorship with a feeling somewhat akin to that caused by the death of my natural father. Indeed, from the correspondence in their physical and spiritual relationship to me, and the instruction derived from each, their names will be indissolubly associated in my mind, and regarded with reverential feeling and respect.

With Septentrionarius also I can not only testify to the ability which the Doctor displayed through his editorial career, but I am persuaded the generous, among even his opponents, will concur with me in awarding him praise for the gentlemanliness and Christian temper, which characterized it. I do not mean by this to say that he was never unduly "moved;"—for what soldier ever yet, in the best cause, was able always to regard his opponents merely as the enemies of his king, and allow nothing of personal animosity to mingle with his feelings—but I do say that a Christian temper was generally manifested; and that in those cases of exception, which I know he, no less than his friends, regrets, the provocation received was such as greatly to extenuate, though it might not justify, something more than a "holy indignation."

In his defence of his Bishop and of the rights of our Diocese, whatever may be our opinions as regards the particular merits of the case, his conduct presented a spectacle of moral sublimity rarely seen. Regardless of all consequences to himself, he battled for his friend with a devotion that a true friend only can exhibit; and advocated the rights of the Church with an earnestness that must have convinced all of his sincerity, if it failed to satisfy them of his correctness.

But Sir, there are considerations that alleviate, in part, the regret caused by the Doctor's withdrawal; and of these, if you will pardon me for mentioning it to your face, I will first name that of his mantle having fallen on such shoulders as your own; and add my prayer that you may have grace to wear it worthily of him from whom it fell, and of the cause for which you bear it—that of "Christ and the Church." In the second place, the Doctor will now be able to discharge a duty to the Church that has long rested upon him, that of writing a history of his Grandfather's life, and preparing his papers for publication. In the life and papers of that bold Bishop, who first procured the inestimable gift of the Episcopate for our branch of the Church, and secured for himself the undying glory of being the first of the "American Succession," is to be found, if I mistake not, the materials for a chapter in the history of our Church and country, which is essential to its integrity; and which the Doctor's hand alone can write. In the solemn conviction of the truth of this opinion, and that the Church expects it of him, allow me to close this communication by saying through you to him, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest;" and if thou diest without discharging this duty, thou wilt die with a debt to the Church resting upon thee, which neither thy heirs nor executors can cancel.

Yours in "the faith."

5th Tuesday in Lent, 1849. D. F.

For the Churchman.

The American Review. California.

MR. EDITOR:—In the April number of the American Review, there is an article on California, in which are the following words: "in the sequel of this war we have acquired *by fair purchase* an immense accession to our territories." The article is printed anonymously, yet as, from certain circumstances connected with its original preparation, the authorship is known to quite a number of persons, the writer feels bound to say that the words above italicised are an *interpolation* by the editor of the Review. The writer is thus made, in a very unjustifiable way, express an opinion on a point on which he was entirely silent. He desires his friends who may know the article to be his, to be informed of this. If you will let your Journal be the medium of this information, you will greatly oblige your friend and brother. C. S. H.

THE CHURCHMAN.

New-York, Saturday, April 7, 1849.

"FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO."—

The Holy Week is upon us in all its solemnity and gloom, and to many of our readers these remarks will come in season for the awful fast of the Crucifixion. Let us then dismiss from our minds the thoughts of theological controversy and worldly strife, and in deep contrition and lowly abasement raise our eyes to Him "who was lifted up that he might draw all men unto himself." To the devout Christian each act of our Lord, at this awful period of His Incarnation is worthy of the most solemn contemplation, and each word may be dwelt upon in most deep and earnest thought. To this end the Church now recounts, day by day, the fearful narrative of the suffering and death of the Lord Jesus, that the soul may have better opportunities of fixing its meditations upon each step successively, and exclaim with the centurion: "Truly this was the son of God," and confess in the words of prophetic Isaiah, "He was wounded for our transgressions—he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

Among the wondrous words which he spake when accomplishing the work of man's redemption by the sacrifice of Himself—not the least remarkable is the pious supplication He addressed to His Heavenly Father, for the forgiveness of his vindictive and cruel enemies. They have cast the Lord of life and glory upon the cross—they have pierced His hands and His feet, and nailed him to the accursed tree—then they raise it high in air and let it drop into the receptacle prepared for it in the ground. So that the prediction of the Psalmist is verified in Him who suffers this agony unspeakable. "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels."

All this has been done by the wicked people of Israel to Him who called Abraham His chosen, and made Jacob the father of many nations; who delivered His people from Pharaoh in the Red Sea, and led their descendants safely through the wilderness of Arabia to the promised land of Canaan. "In all their affliction He was afflicted—in His love and in His pity he redeemed them, and he bare them, and carried them all the days of old." And then in the fulness of time He came in the flesh, "born of a woman and made under the law, to redeem them that were under the law;" and mysterious dispensation of Divine love and mercy, justice and truth, they with wicked hands slay their Creator, their Preserver and their King, while earth trembles to its foundations in horror and dismay, and the sun veils its face in gloom and blackness, and refuses to look upon the tremendous spectacle.

But the actors in this fearful crime reflect not with sad misgivings and trembling hearts on the atrocious deed they are enterprising. Hardened and callous in iniquity, they feast their greedy eyes with the sight of the bleeding hands and ensanguined feet of the Redeemer of the world. "One rough word" had crushed them into annihilation; the very exertion of His Sovereign will, though unuttered by speech, had hurled them to the unfathomable abysses of the nethermost Hell. But how then should the salvation of men have been accomplished? He must needs first suffer for the sins of men and lie in the grave, that He may rise to glory and honor, and receive that exaltation as mediator of the new covenant, which would enable Him to send forth the COMFORTER, and to "bestow gifts upon men, yea even upon His enemies, that the Lord God might dwell among them." And, therefore, when the cross was raised upon the hill of Calvary, and the blood began to be poured out of the Holy One and the Just;—He sends forth the fervent prayer for the sinful, blood-thirsty, blaspheming crowd, which like lions surrounded the altar of the cross. "Father, forgive them for they know not what they do." Astonishing proof of infinite love and compassion—ineffable manifestation of Divine mercy and kindness. In pain and torture, extremest and inconceivable, He prays that they who inflict them may be forgiven, and share with Him in the glory of His heavenly kingdom. Yet, as they had all along despised remonstrance and entreaty, instruction and warning, so it was now. In vain did He pray for their forgiveness—they, impenitently obdurate, rejected His intercession, and would have none of His rich gifts of pardoning love. Few believed on Him in comparison with the millions of which the population of Palestine consisted—they rejected their long promised Messiah, Him of whom Moses had spoken 1500 years before—and because they would not hear they were cut off from being a people, as the Lord had spoken by the mouth of His chosen servant. Soon the "abomination of desolation," foretold by the prophet Daniel, winged its hostile flight in triumph over the walls of Jerusalem, and settled upon battlement and roof of the sacred temple, which the Lord had chosen of old to place His name there—and the once chosen people were driven forth fugitives and wanderers upon the face of the earth, until they should acknowledge Him whom they had pierced, and be gathered by Him, of whom David was a type, into the one fold of which He is the true Shepherd.

While, however, we justly condemn their impiety, obduracy and unthankfulness, let us, the members of His Church, take warning that the same dread sentence be not our portion. The Jews crucified their Lord, and fearful was the penalty they underwent; but the unthankful and impenitent, crucify their Lord also—they "crucify Him afresh and put him to an open shame." For them does he utter the gracious supplication, and cry in the fervency of His intercession—"Father, forgive them, for they know not what they do." And as the Israelites, in our Lords' time, took nothing by their descent from Abraham, but made themselves subject to an eternal condemnation, because they would not repent, believe and obey the Prophet Priest and King of their salvation; so now those who are baptized into the name of the ever glorious Trinity, and sealed with the sign of the cross in token to continue His faithful soldiers and servants, may and do by their insensibility, disobedience and ingratitude, make void His gracious intentions in their behalf, and grieve His life-giving spirit, and compel Him to become their adversary, instead of their Redeemer, and the author of their condemnation, instead of the dispenser of an eternal reward.

These words of our Lord we may make our own in some of the varied trials and sufferings of life.—Often are the best meant efforts rendered fruitless by the perversity of those for whose benefit they are designed; and then they who tendered the kindness are assailed with shame and reproach. We may be conscious to ourselves of high and lofty motives in some course of conduct and action; but the envious and uncharitable put wrong constructions on our actions, assume to read the heart and to be able to point out impure and unholy principles which actuate the inner man. And then gloom and despondency take possession of the heart, and we declaim against the malice and spite of our fellow-men, and determine to abstain from any efforts in the cause of religion or philanthropy, in order to escape the poisoned shafts of envy and detraction. The example of our Lord will incite us not to be weary in the work which God has given us to do, but to look to Him for the reward of our toils and the vindication of our innocence in his appointed time. A good conscience, and a steady trust in His love and protection, will give a sure comfort and consolation against all the frowns and injuries of a jealous world and envious maligners.

It sometimes happens that hate and revenge can never be sated unless by the immolation of the victim whom they oppress. He may be stripped of fortune by sudden reverses, but he retains health and activity, and they dread that he may recover his former wealth, and are filled with rage at the bare idea. He may have been the idol of popular favor, which suddenly changing, now tramples on the man it once delighted to honor:—yet they pity not the discarded favorite, but would render his humilation complete, lest he may recover his lost ground and obtain a higher station than that of which he was deprived. Nor are all those who profess the Christian name, nor all those who are clothed with the sacred robes of Christ's ministers, exempt from these unholy sentiments. They see, perhaps, one whom they feared but hated in times of old, unexpectedly cast down from a position of trust and honor, deprived of the office which gave him a commanding influence, and reduced to a state of inactivity, suffering and reproach. One would think that hearts of stone might be softened, when considering the greatness of the calamity, and forbear all further effusions of hostility and malevolence.—But it is found that many do not share in their sentiments;—that they regard the fallen and oppressed with emotions of veneration and esteem;—that they manifest their affection by various testimonials of respect and reverence; and steadily resist the unkind censures, and ill-founded revilings of a heartless and scoffing world. The disinterestedness and high-mindedness of the advocates of justice and rectitude, naturally form a strong contrast with the conduct of such as delight to insult the fallen and to trample on the oppressed. These extend their hatred to the compassionate and the benevolent; they denounce their actions, condemn their words, asperse their motives, and set no bounds to their hostility and their vituperation. These proofs of human depravity will never influence for a moment the magnanimous and the just; they will rejoice to endure hard words and hostile deeds in the spirit of their Lord, and strive to say with the same fervency which He used, "Father, forgive them, for they know not what they do."

GENERAL THEOLOGICAL SEMINARY.

To the Editor of the Churchman:

DEAR SIR,—In consequence of the unjustifiable assault upon the students of the General Theological Seminary, contained in the Calendar of the 24th ultimo, the following note was sent to the Editor of that paper on the same day:

"To the Editor of the Calendar:

Dear Sir,—Having read in the Calendar of this date the editorial attack upon the students of the General Theological Seminary, headed "Romanizing," we, the undersigned, members of the senior class, having spent the greater part of three years at the Seminary, and being therefore as capable of judging of the character and conduct of its students as yourself, do hereby, before GOD and the Church, solemly declare our conviction that the charge which you have brought against them, of being subject to Romanizing influences, is untrue; and we do hereby challenge you and whosoever in the Seminary may be your informant in the matter—having thus in our judgment violated his matriculation pledge to "endeavor to promote the reputation and interests of the Seminary"—to prove your assertions.

Very truly yours,
WILLIAM MARKOE,
CHARLES M. PARKMAN,
SAMUEL COX, JR.

Gen. Theo. Seminary, March 24, 1849.

This note, the editor, as appears from to-day's Calendar, has thought proper not to insert. We regret to find that he only reiterates his charge against the students of the Seminary in the form of vague assertions. The only evidence adduced of truth in these assertions, which has any plausibility in it, is "the able 'Matriculation Sermons' of the Professors, at Chelsea, during the several years last past." But in not one of these is there even an implied suspicion of there being "Romanizing tendencies" among the students. On the contrary, in the prefatory note to the address of the Rev. Professor of Ecclesiastical History, delivered on Ember Tuesday, December, 1847, all such suspicion is expressly disclaimed in the following language:

"THIS Address was written without any thought of publication, for the benefit of those only, to whom it was delivered. The writer, therefore, spoke with freedom whatever seemed to him likely, not only to incite his hearers to their diligent performance of duty, but also to guard them against perils to which they *might be exposed; as it behoved one who is invested in part with the pastoral care of them. *Had he looked only to the present state of things within the Seminary, he might have deemed the advice given in regard to devotional books unnecessary;* but, *as a caution* against obvious damages, he thought it *not irrelevant.*"

We doubt the propriety, Mr. Editor, of supposing that, had the able authors of the "Sermons" referred to suspected any of the students to be chargeable with heresy or schism, they would have proclaimed it to the world by the publication of their address, when the proper tribunal was open to them for the conviction of the offenders. Nor, again, could the publication of these addresses be justified upon the ground that our excellent professors had cowered before the miserable cries of "Romanism" against the Seminary, by attempting to throw off the burden of responsibility upon the shoulders of the poor students committed to their care.

As for the remainder of the evidence brought forward by the Editor of the Calendar, we subjoin it in all its fulness and distinctness:

"We had evidence full and sufficient of all we felt it our duty to say. We have received further evidence since, and gratifying proofs of approval from high quarters. There are those in New York who know we have spoken the truth, and who cannot deny it without falsifying their own doings and sayings for months past. We are not to be browbeaten in this matter."

This, Mr. Editor, seems to be all the justice we are likely to obtain at the hands of one who in his charges against those without the Seminary whom he believes be "Romanizing," has, we repeat, with no warrant from facts, and merely by unjust assumptions, virtually involved in a sweeping condemnation the whole body of students at the institution. As for "Romanizing cliques" without the Seminary, with this point in his assault, we have nothing to do. If there be such a "*clique,*" we know of no instance in which any pernicious influence has been effectually exerted by them within the Seminary. We have simply protested against the inconsiderate and unfair suspicion, cast upon every student in the institution; which suspicion, as appears from the productions of the press of to-day, is likely to be heralded from one end of the land to the other by every periodical unfriendly to the Seminary. In our protestation, we have asked for *proof* of the truth of the accusation urged against us, in order that, if there really be among us any such guilt as has been laid to our charge, at least the innocent might escape unjust condemnation. If there is heresy or schism among us, let it be tested before the proper tribunal, and rooted out. But for the honor of the Seminary; for the sake of the reputation of the innocent; for the sake of their future usefulness in the Church, we implore those concerned in this matter, as they hope for a favorable judgment before GOD, to desist from dragging indiscriminately the whole body of defenceless students before the world and the Church as objects of a ruinous suspicion.

We remain, Mr. Editor,
Very truly yours,
WILLIAM MARKOE,
CHARLES M. PARKMAN,
SAMUEL COX, JR.

Gen. Theo. Seminary, March 31st, 1849.

We commend the above dignified and earnest statement and remonstrance to the attention of our readers, and must say, in all candor, we find it difficult to reconcile the conduct of the acting editor of the Calendar with our ideas of justice. We expressed our fears, that the rash assumptions and unguarded language of that paper in reference to the Seminary, would be eagerly seized upon by other presses, and they have been abundantly verified.—The (Roman) "Catholic Herald" of Philadelphia infers from the statement, that some of the professors are intended to be implicated, but we can assure the editor that his suspicions are wholly unwarranted by facts. The "Episcopal Recorder" says of the "Calendar," "This paper is published at Hartford, in Connecticut, under the direct sanction of the Rt. Rev. Bishop Brownell, who has "entire confidence in the ability, doctrinal soundness, and Christian charity, with which it is conducted. Bishop Brownell was consecrated within a few months of Bishop Chase, nearly thirty years ago, and has the reputation of being one of the most cautious, prudent, and peace-loving members of the bench. *We regard the following statement, therefore, as coming with high authority, and we hope that the Episcopal endorser of this article will feel it to be his duty to institute such measures with reference to the General Theological Seminary as shall free it from the contaminating influences to which we have so often adverted.* . . ." The article from the "Calendar" is then given at full length, and it has also been copied into the "Southern Churchman," and "Christian Witness." Under these circumstances, we think that the call of the "Recorder" is perfectly justifiable; and we can state that the students of the Seminary, indignant at the aspersions which have been wantonly, as they assert, cast upon them, are ready and anxious for the fullest investigation. As an alumnus and a Trustee of the Institution, we feel a deep interest in this just and equitable demand. Their duties as students of theology, and candidates for orders are already sufficiently arduous; and it is an over-weight for them, when peacefully and diligently engaged in their vocation, to be held up to the Church and to the world as faithless and unprincipled, on the mere *ipse dixit* of an Editor. Let the *proofs* then be forthcoming.

ST. LUKE'S RECTORY,
Rossville, 12th March, 1849.

To the Wardens and Vestry of St. Luke's Parish:

GENTLEMEN,—It is probably well known to you all, that it has been my earnest wish to go, as a clergyman of the Church, into the interesting fields that have recently opened, with such unusual promise to the spiritual husbandman, in California. Most unexpectedly to me, an opportunity now offers for accomplishing my purpose without loss of time; and as it seems to be proper to embrace it, I must beg, as I hereby most respectfully do, of the Vestry of St. Luke's parish, to accept my resignation of the same from the present date.

In making this request, Gentlemen, allow me to add, that every thing connected with my brief Rectorship among you, has made my stay exceedingly pleasant, and that nothing but high and imperative considerations could have outweighed the prospects of comfort and happiness that I think I could have safely anticipated, if my residence in the parish should have been prolonged. In addition to all which, allow me to thank you for all the kind attentions which I have received from you individually and personally since I have been in the island.

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*The Italics are our own.

That God may send you a good and faithful shepherd, and that you may be blessed individually with every blessing in Christ Jesus, both in yourselves and in your families, both for this world and for the world to come, is, and shall ever be, the prayer of

Your attached and faithful Rector,
(Signed.) Flavel S. Mines.

Rev. and Dear Sir,—The undersigned the Wardens and Vestrymen of St. Luke's Church, Rossville, Staten Island, have received your communication of the 12th inst., resigning the Rectorship of the parish, and communicating your intended departure for California.

It was with inexpressible regret, we assure you, that we first heard of your intended resignation. The rumor which in some measure prepared us for the event, did not prevent the sorrow which your letter occasioned. Brief as had been your Rectorship among us, it had been long enough to allow us an opportunity to appreciate your value. You entered upon the Rectorship of the parish, a stranger to the most of us, but the intimacy which your relation to us prompted, converted into an ardent attachment what was at first to some of us but admiration for your public services. Until called to part with you, we did not know how much we had become attached to you. The confident expectations of the success of our parish under your ministry, contributes now to aggravate a depression consequent upon the withdrawal from us of a pastor, so much, and so worthily regarded.

You need not, Rev. and dear Sir, any testimony from us, but if you did, we would rejoice to bear witness to your possession of every qualification which becomes the Christian Minister, and adorns the gentleman.

We regret that you are no longer to be over us in the Lord, but cannot but rejoice that one so well adapted to the important work for which you have been selected, has had the enterprise confided to his hands.

May God bless you to the extent of your wishes, and make you the instrument of spiritual advantage in the far distant land to which you are to convey the Standard and Church of the Redeemer. May He long spare you to the Church, to your family and friends, and at last receive you into the Church of the Redeemed in Heaven.

Rossville, March 15th, 1849.

To Rev. Flavel S. Mines.

(Signed.) William Shea, Henry J. Seaman, } *Wardens.*

Vestrymen.—James E. Cooley, David Tourneay, John Mills, Winant Winant, Aaron Simonson, John M. Tufts, D. A. Edgar, Frederick Hood.

For the Churchman.

The Baptismal Service.

Rev. Mr. Editor:—Desiring information upon a certain portion of the Baptismal Service, I address myself for it to you. One of the Rubrics in that service is as follows—"Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors; and from thence to the prayer immediately before the Immersion, or, &c." Now, Mr. Editor, does this mean that either or both of these portions of the service are to be omitted at pleasure, or that with the *former* the *latter* shall *also* be excluded. It strikes me that the latter view is correct, and I desire to call attention to this point in consequence of having frequently of late heard the first discretionary portion omitted, while the second has been read.

There is also a second point to which I would take this opportunity to advert. In that portion of the Service immediately following the Immersion, or pouring of water on the Infant, the words of the Prayer Book are—"that hereafter he shall not be ashamed to confess the faith of Christ crucified, *and* manfully to fight under his banner, &c." I emphasize the *and*, because I have heard it frequently changed into *but*, in quarters too at which I have been surprised. Never before to-day, however, have I seen it so written. This was in an article headed, "The Child's Cross," in the March number of the Children's Magazine. Surely the mistake cannot be intentional, and if it be but accidental then it is certainly worthy of correction.

Naitsabes.

Remarks:—The words of the Rubric as above quoted would at first sight seem to enjoin, that where the first portion is omitted, the second must be so likewise—subsequently however, it is required that "the intermediate parts shall be used at least once a month, if there be a baptism, *for the better instructing of the people in the ground of Infant Baptism.*" This applies rather to the gospel and exhortations than to the *prayers* after the Sponsorial promises; for they are offered for the spiritual benefit of the child. We presume therefore, that as there is no necessary connection between the omissions, the *shall* was intended to give the power of discretion; and that consequently, while a clergyman is justified in omitting both these portions, he is not to be censured if he omits but one. The prevalent usage is, as far as we know, always to use the prayers.

We find no various reading of *but* for *and*, either in the English Prayer Book, or the 1st. Book of Edward VI. *And* is clearly right—as the form is generally recited *ex memoria* the word *but* is probably used inadvertently. It should not have been so *printed* however.

New Publications.

Nineveh and its Remains, by Austin Henry Layard, Esq., D. C. L. Vol. 1, p. 326. G. P. Putnam.

This enterprising publisher has given the American public the first volume of this already celebrated work in a handsome octavo form with several well executed plans and plates. A brief and well written introduction, by Dr. Edward Robinson, distinguished as an oriental scholar and geographer, speaks of the production in high terms, while it affords some very useful information for the better understanding of the work. Dr. Layard is an attache of the British legation at Constantinople, and enthusiastically devoted to the enterprise he has undertaken. The mounds at Nineveh, says Dr. Robinson, had been visited by Niebuhr in the last century, but not explored. Mr. Rich, in 1820, visited the ruins and brought away some few specimens of bricks with inscriptions which excited much interest. In 1840 Dr. L. visited Mosul, and as he passed the great mound of Nimroud, resolved at some future day to visit it, and called the attention of M. Botta, the French consul, to the subject of its excavation—who, in 1843 at *Khorsabad*, 12 miles N. E. of Mosul exhumed the first Assyrian monument. Dr. L. commenced his labors at Nimroud in 1845, and continued them till 1847, and his discoveries have been truly marvelous. One knows not whether to admire most the intelligence and sagacity with which he began his undertaking, or the perseverance and skill with which it was continued. The present volume contains an account of his proceedings, the deductions from them will appear in a memoir on the inscriptions, and the manners and arts of the ancient Assyrians, to appear in the second volume. We look for this with great impatience, as we shall then better appreciate the value of the discovery of the ancient palace of Nimroud, the winged bulls and lions, and other symbolic representations. The details of these are abundantly graphic and interesting, but the author also gives us an account of his travels among the Yezidis, or reputed devil worshippers, with a sketch of their religious tenets—and an interesting narrative of the persecution of the Nestorians by Bedhr Khan—we have marked a passage or two for insertion on our 4th page, which we doubt will not prove agreeable to our readers.

Life and Voyages of Columbus. Vol. III. G. P. Putnam.

This completes the republication of this fascinating history in the new series of Irving's works; and is printed and bound in the same handsome style with its predecessors.

Franklin's Illustrated Life, Nos. 5, 6, 7, from Harper & Brothers, in the same superb style as the previous Nos.

Jenk's Devotions. Stanford & Swords. A neat republication of this devout Manual.

Pay thy Vows, by Dr. Bedell. The same. A beautifully executed miniature copy of this well known work. Some of the questions for examination, it seems to us, hardly admit of a satisfactory answer.

Also from the same, "The Priestly Office," a Pastoral Letter, by the Bishop of North Carolina—the first of an intended series explanatory of the high duties and responsibilities of that office and the full discharge of them.

"Practical Charity," a Sermon on Domestic Missions, by Rev. Dr. Upfold. Sound, earnest and affectionate.

Eight Nos. to 255 inclusive, of Littell's Living Age, from Messrs. Berford & Co., a useful and entertaining miscellany.

The Charleston Gospel Messenger, *for March*, containing Bishop Gadsden's interesting Address to his Convention.

A Speech on the Coast Survey, by Hon. Mr. Pearce, of Maryland, an able and intelligent discussion of the subject, showing its importance.

Spirit of Missions, for March.

Catalogue of the Cheshire Academy, Connecticut; Sailor's Magazine, for March, and the 4th edition of Boyce's Te Deum and Jubilate, in A., edited by Dr. Hodges, from J. A. Sparks, 212 Bleecker street.

We have received the Catalogue for the present year of *Burlington College*, and have been informed that the March examination went off most triumphantly for all concerned. We hope to give some full particulars in our next, and in the meanwhile offer our respectful congratulations to the indefatigable Bishop of New Jersey, on the gratifying result of his labors and prayers.

To Correspondents.

"Rector," "M. A. R." "P." and "Chanter," are received. Also, D. W's Sonnet.

"A Constant Reader" should write plainly, if he wishes to be understood correctly. He had better learn the views of the Rev. Divine mentioned, from himself personally.

Foreign Intelligence.

From our late English Papers.

England.—*Subdivision of Parishes.*—Lord Ashley, in his recent speech, stated the population of some of the parishes, as follows—Marylebone—138,164,—Liverpool—223,003,—Stockport—84,252,—Sheffield—111,099,—Bradford—200,237,—Manchester—353,390,—St. Pancras—140,000. In 14 Churches and Chapels in the last named parish, there was only accommodation for 17000. The vicar (Mr. Dale,) was using all his efforts for its subdivision, though much thwarted, and had created already five new districts, and yet a large portion remained undivided. In it there were 10 or 15000 children, who are receiving no education whatever. The Clergy of Staffordshire, in a memorial to the Arbp. of Canterbury, of York, and other counties, were warmly in favor of the separation of districts into distinct parishes, as strengthening the hands of the incumbents, conducive to the general interests of the Church, and binding the affections of the laity more firmly to her communion.

The commission for which he moved should be instructed to respect all vested rights, all existing interests, and some plan should be devised which might be brought into *gradual* operation.

All they asked was that the Church of England might be afforded an opportunity of developing and increasing her resources—of showing her capability, as well as her will, of discharging all her high and important duties. His own firm belief was, that if they would but untie her hands, enable her to expand her wings, and permit her to show all that she desired to do, she would fully, amply, conscientiously, and beneficially discharge all those high and solemn duties for which, under God's blessing, she was originally established by the piety, wisdom, and love of our fore-fathers.

St. Augustine's, Canterbury. This college,—the object of so many hopes and prayers—is now in full operation; and it may be as well to remind our readers of its distinctive features. The college has been built and endowed for *exclusively Missionary purposes*. Those who enrol themselves upon its lists pledge themselves in intention to serve the Church, when they shall be called, in the distant dependencies of the British empire. St. Augustine's is a college, nor for England in Europe, but for the British empire in all the other quarters of the world, in America, Asia, and Australia. It resembles the colleges of our old Universities in the possession of a common Chapel, Library and Hall, but it differs from them in the more domestic life of its professors and students. All the meals, breakfast and tea as well as dinner, are taken in common; usually both of the tutors, but always one, is present. The hours of Chapel are 8 in the morning (for the winter) and 9 in the evening. The students go to bed at 10, and the lights are then extinguished.

The Library which is a very noble room, already contains a valuable collection of books, including a full set of the Fathers, and about 1500 volums formerly belonging to Bp. Horne and Wm. Stevens Esq. All these are the gifts of friends; and we have no doubt that other departments of the Library, as well perhaps as of the Museum, will in like manner be replenished by the contributions of those who take an interest in this noble missionary institution.—Col. Ch. Chronicle.

Society for propagating Christian Knowledge.—The 3d Jubilee or 150th anniversary of this venerable society was celebrated yesterday in St. Paul's Cathedral. This jubilee was held in commemoration of the foundation of the institution by five persons, including the Rev. Dr. Bray, on the 8th March, 1699, since which period it has continued in the active course of labor then begun, assisting schools, aiding the colonies with means of building churches and distributing large quantities of bibles, prayer books, and religious and useful works at home and abroad, 94,000,000 of these having been issued since the year 1733. The Archbishop of Canterbury preached the jubilee sermon, taking his text from Jer. c. 32, v 24. His Grace's admirable sermon was very distinctly heard, considering the size of the building. The Duke of Cambridge was present; the Archbishop of York and the Bishops of London, St David's, St. Asaph's, Hereford and Madras also attended. The assemblage of clergy and lay members of the Society, as well as of the public generally, was so large that a considerable number of persons was unable to obtain places in the choir—a proof of the general interest felt in the society and its objects. The anthems (Kent) "Blessed be thou, O Lord God"—(Boyce) "Oh! Where shall wisdom be found?" etc., and Handel's magnificent "Hallelujah chorus" were admirably executed. It is due to Mr. Goss, the organist of St. Paul's, and his effective choir, to add, that their services were readily afforded on this interesting occasion. Part consisted of members of the Westminster and Windsor choirs. The collection amounted to £. 312 18 s. 6 d.

(London Times.)

The English Schism in Scotland.—The prosecution instituted by the Rev. Sir Wm. Dunbar, Minister of St. Paul's Episcopal Chapel, Aberdeen, against the Rt. Rev. Dr. Skinner, Bishop of Aberdeen has been brought before the Court of Session at Edinburgh, in the form of action for damages for £5000, on the ground that the sentence of excommunication pronounced against him was an illegal attempt to affect the pursuer's statues and privileges under the Toleration Act. On the part of the Bishop it was contended that as Sir Wm. Dunbar had signed the canons of the Scotch Episcopal Church, by which he acknowledged the Bishop to be his Ecclesiastical superior, the Bishop was entitled to plead privilege against the effect of the action of damages, maintaining that the case did not come within the jurisdiction of a civil Court. The Court decided that they have jurisdiction to try the case whether Sir Wm. Dunbar had not sustained damages. The Bishop will probably appeal to the House of Lords.—*John Bull.*

Domestic Intelligence.

Massachusetts.—On Sunday morning last the Right Rev. Bishop Eastburn administered the Apostolic rite of Confirmation in Trinity Church, in this city. Morning Prayer was read by the Rev. T. M. Clark, Assistant Minister, and an address was made by the Bishop. *Fifteen* were confirmed. In the afternoon, the Bishop visited Christ Church, Cambridge. Evening Prayer was read by the Rev. Moses B. Chase, of the Navy: the preface to the Confirmation service was read by the Rector, the Rev. N. Hoppin. The Bishop preached, confirmed *three* persons, and made an address to the candidates. In the evening, the Bishop attended the Seamen's Chapel. The service was read by the Missionary, the Rev. Mr. Robinson, who also administered adult baptism. The Bishop made an address, and confirmed *three*.

St. Anne's Church, Lowell.—The Right Rev. Bishop Eastburn visited this parish on the 11th inst., the third Sunday in Lent. Morning Prayer was read by the Rector, the Rev. Dr. Edson. The Bishop read the ante communion service, assisted by the Rev. Lewis Greene, who read the gospel. The sermon was preached by the Bishop.

In the afternoon, Evening Prayer was read by the Rector, who also administered adult baptism. The Bishop preached to a very large and attentive congregation. After the sermon, he confirmed *thirty* persons, and made a very appropriate address; the preface to the confirmation service, having been read by the Rector.

The Bishop preached again in the evening.—*Christian Witness.*

The fourth Price Lecture was delivered on Wednesday, March 14th, by the Bishop of the Diocese, and was founded on the 1st verse of the 12th chapter of St. Luke's Gospel,—'Beware ye of the leaven of the Pharisees, which is hypocrisy.'

The fifth Price Lecture was delivered on the 21st inst. by the Rev. Thomas M. Clark. The prescribed subject was 'error and superstition, particularly those of the Church of Rome.'—*Ib.*

Pennsylvania.—Episcopal services since March first.—March 2d. At St. Peter's Church, admitted to Deacon's Orders Mr. John A. Merrick.

4th. At St. Stephen's Church, Harrisburg, preached twice and confirmed eight persons; also administered the communion in private to a sick person

5th. P. M Zion Church, Marietta, preached and confirmed one person. Evening, preached in a Hall in Columbia.

6th. A. M. At Lancaster met the Southern Convocation, and addressed the congregation after a sermon by the Rev. Mr. Tullidge. Evening, preached and confirmed twelve persons.

7th. A. M. After a convocation sermon by the Rev. Mr. Colt, addressed the congregation.

11th. A. M. Preached in All Saints' Church, Philadelphia co., and confirmed nine. P. M. preached in Oak Grove Chapel, Bucks co. Evening, preached in Holmesburg, and confirmed three.

12th. Attended the Schuylkill Convocation, held at Trinity Church, Pottsville, and in the evening addressed the congregation, after the convocation sermon by the Rev. Dr. Morgan.

13th. Attended private sittings of the Convocation and two public services during the day, addressing the congregation after sermon. In the evening, preached and confirmed seventeen persons.

18th. A. M. Preached in the Church of the Epiphany, and confirmed eleven persons. P. M. preached at the Bedford Street Mission for colored persons, and confirmed eleven.

March 23d. P. M. St. James the Less, preached and confirmed *nine*, of which seven were pupils of the *Retreat*.

March 25th. P. M. Preached in St. Thomas' Church and confirmed *three*. P. M. Preached in St. Luke's and confirmed *twenty-three.*—*Banner of Cross.*

The Schuylkill Convocation.—The second quarterly meeting of the Schuylkill Convocation was held in Trinity Church, Pottsville, commencing on Monday afternoon, March 12th, 1849. The following clergy were present besides the Bishop—the Rev. Dr. Morgan, and the Rev. Messrs. Mintzer, Stem, Cooley, Lightner, Hurst, Leaf, Downing, Russell, Colhoun, Starkey and Beatty.

The Rev. Dr. Morgan preached the Convocation Sermon on Monday evening to a large and interested congregation. It was an instructive and admirable discourse, setting forth in impressive language the responsibilities of the clergy, and urging upon the brethren present the duty and necessity of an unwearied calling upon God for the grace which alone can enable them to discharge aright the duties of their stewardship.

Divine Service was celebrated in the Church six different times, once on Monday, three times on Tuesday, and twice on Wednesday. The Holy Communion was administered on Wednesday morning. On all these occasions the attendance was good, the services were solemn and impressive, and the sermons were calculated to arouse the thoughtless to reflection, and to press home upon all the great duties and obligations of a religious life.

On Tuesday evening the Bishop preached and administered the holy rite of confirmation to seventeen.—*Ib.*

Maryland.—Ordination.—On the Third Sunday in Lent, at a special ordination holden in Mount Calvary Church, Baltimore, the Rev. John A. Thompson, Deacon, was admitted to the holy order of Priests, by the Bishop of the diocese. After Morning Prayers by the Rev. D. H. Buel, the holy rite of Confirmation was administered to eight persons, to whom the Bishop made an appropriate address. The sermon was preached by the Bishop. The candidate was presented by the Rev. Jacob B. Morss, who with the Rev. A. A. Miller and the Rev. D. H. Buel, united in the imposition of hands. The same clergymen aided the Bishop in the administration of the Holy Communion.—*Ch. Times.*

South Carolina.—We take the following items of ecclesiastical intelligence from the address of Bishop Gadsden to the Convention of the Diocese of South Carolina, delivered on the 15th of February, 1849.

The Bishop during the past year, has administered the rite of confirmation on 27 occasions, to 347 persons. There are six candidates for Holy Orders, three of whom are at the General Seminary in New York.

One clergyman, the Rev. T. C. Dupont, has departed this life.

Clergymen Received.—Rev. J. W. Miles from Turkey; Rev. W. W. Spear, from Pennsylvania; Rev. J. Howard Smith, from Virginia; Rev. C. H. Hale, from New York.

Clergymen Transferred.—The Rev. P. T. Babbit, to Connecticut; Rev. N. P. Tillinghast, to Maryland.

The Rev. J. Obear, J. Swart, and C. I. Johnson, have either resigned or contemplate a resignation of their respective posts, for want of adequate support.

Two churches have been consecrated; "Ascension Church," in Gillisonville, and "Grace Church," in Charleston.

The Bishop has frequently preached to persons of color, and confirmed of this class 201

There are in the Diocese 51 parishes or churches. Much of the Bishop's time is given to assist in keeping up the monthly periodical of the Diocese, The Gospel Messenger.

The Bishop has travelled during the year in the discharge of official duties, 6055 miles.

The Bishop suggests that there is a practical disregard in some quarters, to the inherent rights and independent powers of Diocesan regulations, and asks, "Would it be consistent for one of the Dioceses or a parish, or an individual member of the same, to look to the Bishop of another Diocese, for the nomination of a minister, or for counsel on that or on any other ecclesiastical business? Is it consistent in the members of a Diocese to pass by the claims of the Seminary, and the societies and the periodical instituted or sanctioned by the authorities of its own diocese, and to prefer, yea, to give their sympathy, support, and influence, to the institutions founded and governed by another Diocese, or by a few individuals in the same?"

We think the Bishop suggests an answer to some of these questions when he says—"True charity is discriminating. It exercises the mind as well as the heart and the hand" In reference to the tercentenary celebration, he says:

"You are probably aware, my brethren, that Whitsunday in the present year, is a memorable epoch in the history of the 'Anglican Catholic Church.' It was on Whitsunday, 1549, that the 'Book of Common Prayer' which 'The Times' called for, which had been prepared with much care, and which was so successfully completed, was for the first time used in public worship. The tercentenary anniversary of that event, (and we might say of the establishment of the Reformation in England,) in which we of the 'P. E. Church of the United States of America,' are not less deeply interested than our brethren of the English branch of the Church, it has been thought, ought to be signalized, and no doubt will be, on both sides of the Atlantic and the Pacific Oceans.

"Our gladness for the precious inheritance of the Prayer Book, and our gratitude to Him from whom do come all good things, can find no more appropriate, or acceptable expression than alms-giving. It is, therefore, respectfully recommended, that on the approaching Whitsunday, in the sermon, the clergy invite attention to the important facts connected with that anniversary, and that they improve the occasion to expatiate on the excellency of 'the Book of Common-Prayer,' as an unrivalled manual of devotion, and expounder of Holy Scripture, and the great instrument of advancing the said cause of the blessed Reformation; and that for the further extension of the 'one Catholic and Apostolic Church,' the people be counselled to contribute for Missions, a portion of their property, the rich according to their abundance, and the poor as they can—the amount of the collection to be applied as each donor may designate, or if undesignated, as each pastor may prefer—whether for a particular Mission, or class of Missions, the endowment for a Bishop to be sent to Africa or to California, or elsewhere."—*Episcopal Recorder.*

Mississippi.—The corner stone of St. Philip's Church, Kirkwood, Madison county, Miss., was laid on the 7th ult. In addition to the impressive religious services of the occasion, an appropriate and very interesting address was delivered by Thomas S. Anderson, Esq., one of the Wardens of the parish.—*Banner of Cross.*

Married.

In the Church of the Ascension, Saturday evening, the 24th ult., by the Rev. Horace L. Edgar Pratt, Mr. Joseph L. Lord, Jr., of Brooklyn, to Miss Aurelia T., youngest daughter of Mr. Linus Pratt, of this city.

On Tuesday Morning, 2d inst., by the Rev. Ralph Hoyt, Rector of the Church of the Good Shepherd, Mr. Joseph Butler, to Miss Delia Maria Brown, both of this city.

Notices.

The Annual Meeting for the Election of Officers and Lay Managers of the "P. E. Church Missionary Society for Seamen in the City and Port of New-York" will be held in the S. S. Room of the Church of the Ascension, on the evening of Monday in Easter Week, at half past 7 o'clock.

THO. P. CUMMINGS, Recording Sec'y.

N. B. The Members of the Society, are Patrons, Life Members, Annual Subscribers, and "All Clergymen residing in the City of New-York and Canonically connected with this Diocese."

March 31, 1849.

New York Bible and Common Prayer Book Society. A regular meeting of the Board of Managers will be held at their Depository, on Tuesday afternoon, 10th inst., at 5 o'clock.

Wm. H. BELL, Secr.

Protestant Episcopal Tract Society.—A regular Meeting of the Board of Trustees will be held at their Depository on Tuesday afternoon, the 10th inst., at 5½ o'clock.

D. HUBBELL HOYT, Secr.

CHURCH OF THE GOOD SHEPHERD.

Corner of Market and Monroe-Sts.

Service on Sundays at the usual hours, Morning, afternoon, and evening.—Also on Thursday evenings.—Seats free.

THE SICK AND NEEDY.

FREE CHURCH OF THE GOOD SHEPHERD. }
Corner of Market and Monroe-st. }

The undersigned thankfully acknowledges the receipt of an anonymous note enclosing thirty dollars;—One dollar in a note from a "Lady"—and two dollars as a family contribution after reading the Poem Old.

These generous gifts have alleviated much suffering, and elicited grateful prayers that manifold blessings may reward the kind hearts that have "devised such liberal things."

"Blessed be the man that provideth for the sick and needy, the Lord shall deliver him in the time of trouble." *Ps. xli-1.*

Mess. Stanford & Swords, 139 Broadway will receive any donations of funds or apparel for the poor.

RALPH HOYT, 117 Madison St.

The Quarterly Meeting of the New-York Ecclesiological Society will be held at the School-room of S. Paul's Chapel, on Easter-Monday, at half-past seven o'clock, P. M., the Committee having deemed it proper to substitute this for the regular day, which falls in Holy Week.

S. COX, Jr., Hon. Secretary.

New-York, March 31, 1849.

The Proposed Fair,

In aid of the funds of the Seaman's Mission, will be held on Thursday, 19th of April next, at Constitution Hall, 650 Broadway. Ladies interested in this Mission, are respectfully solicited to contribute their handy work, and use their influence to make the collection of articles as extensive a possible.

Contributions may be sent to the following Ladies:

Mrs. Lindley M. Hoffman, 153 Hudson st.
" Rev. Dr. Whitehouse, 120 11th street.
" Edward Haight, 25 East 14th street.
" J. T. Adams, 75 East 15th st.
" J. Davenport, 62 Lexington avenue.
" D. A. Cushman, 9th Avenue, near 20th st.
" Capt. A. Proal, 95 Spring street.
" Geo. C. Morgan, Pike street.
" Charles Ely, 201 Washington St., Brooklyn.
" Rev. Dr. Lewis, Montague Place, Brooklyn.
" Rev. D. V. M. Johnson, South Brooklyn.
" C. Haight, cor. Wayne & Grove st. Jersey City.

N. B.—Editors of the Church Papers in neighboring Cities are requested to insert the above.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 27th ult., the Treasurer has received the following contributions:

St. Johns Elizabethtown, N J, of which $4 is for Wis: and 3 25 for Cal: 15 35; St Davids par, Dallas Co, Ala 20; Calvary ch, Memphis, Tenn, 50; St Lukes, Rochester, of which 25 is for the Jews, and 5 for Cal, 120; St Paul's par, Kent Co, Md, 7; Trinity ch, New Haven, Ct, 70; Christ ch, Hartford, Ct, 50; Trinity ch, Mobile, Ala, 20; Westover par, Charles City Co, Va, 20; a poor Member, Richmond, Va, 35; Dubuque Jowa, 5 25; St James ch, Chicago, Ill, 25; St John's ch, Lockport, Ill, 8; Total $445 61.

THOMAS N. STANFORD, Treas.,
New York, April 3, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 17th ult.

Annual Subscribers: John Graff, 3; Mrs Doct Camman, 5. Total $8.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 3, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 17th ult.

Annual Subscribers: Mrs Doct Camman, 1; Mrs N P Bailey, 1; Mrs Thos Ward, 1.—Rev Henry Blackaller, for almanacs, 1. Total $4.

THOMAS C. BUTLER, Treas'r and Agt.
New York, April 3, 1849.

THE SAILORS MISSION.

The undersigned acknowledges with pleasure the receipt of Sundry Valuable Articles for the Fair, to be held in Constitution Hall, on the 19th of April, from an unknown friend of the Seamen's Mission, thro' the Rev. S. R. Johnson, D. D.

Those wishing to contribute to this object may send their gifts to either of the places advertised in the papers, or to the subscriber.

D. V. M. JOHNSON,
March 28, 1849. 17 Tompkins Place, Brooklyn.

The subscriber very gratefully acknowledges the receipt, on several occasions, during the depth of the inclemency of the past winter, of a donation of one hundred and ninety four garments for the suffering families who have made known their wants to him, and been very greatly relieved by their distribution from his hands. The articles were made and contributed by a voluntary association of a few Ladies, who met once a week, for this charity, and were received from the hands of Miss Swords and the Misses Cotheal, as they were completed.

B. C. C. PARKER,
Minister of the Floating Church of our Saviour.
New-York, March 26, 1849.

The undersigned received, some months since, by mail, a communication without signature, of which the following is a copy,—with enclosure of a Ten dollar note of the Bank of Cape Fear, N. C.

The delay of the acknowledgement has arisen from the difficulty of obtaining, from any person such as designated in the first paragraph of the letter, a pledge of the appropriation of the money according to the design of the donor. It has now been handed to a clergyman of the Church in New-York, who has undertaken to hold it sacred for the disposition indicated in the letter.

"Please to hand over this money to the Missionary of the Church in New-York."

"The enclosed money is from those who ask the prayers of the Church as a divinely appointed body on earth for intercession. It is intended particularly for that class of human beings who have imitated St. Magdalen, and sought a covert from shame under the shadow of Christ's feet on the Cross." "June 2, 1848."

DANIEL DANA, Jr., Agent, &c.

The undersigned gratefully acknowledges the following receipts, viz:

Trinity ch, Cleveland, O, through the hands of the Rector, the Rev Lloyd Windsor, $20; also per Thos N Stanford, Esq, from the ch of the Holy Cross, Troy, 35; Trinity ch, Pottsdam, N Y, 10; S S Scholars of ch of St Cornelius, Governor's Island, for an Indian boy, 1 08; S S St George's ch, Newburgh, N Y, 3 63.

JAMES LLOYD BRECK,
for the *Nashotah Mission.*
Nashotah Lakes, Wis., March 8, 1849.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 1(6 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 4 York st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Forbes, D. D., Rev. John M., 477 Hudson st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benjamin I., 260 Tenth st.
Halsey, Rev. Charles H., 2 Park Place.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 5th Avenue and 79th st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 20, 14th-street, near University-Place.
Houghton, Rev. George H., 25th st. 2d house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, 22 East 14th st.
Huntington, Rev. Jedediah, 9th Avenue, near 22d st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 231 Tenth st.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 9 Amity Place.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Pratt, Rev. Horace L. E., 58 Troy st.
Preston, Rev. Thomas S., 159 Barrow st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y., 82 Beekman st.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Shimeall, Rev. Richard C., 12 10th st.
Southard, Rev. Samuel L., 23d st, near 4th Avenue.
Stocking, Rev. S. S., 142 Mercer street.
Sweetzer, Rev. Henry W., 129 Chambers st.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, 2 Abingdon square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Williamson, Rev. Charles H., 68 Duane st.
Wilson, D. D., L. L. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Bourne, Rev. Rowland H.
Bourns, Rev. Edward, 30 Clinton st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Fish, Rev. John F., 147 Hicks st.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
Staunton, Rev. William, Powers st. near Fulton.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, Court street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st., corner of South 2d st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Payne, Rev. Henry, corner of Grand and Fourth st.
Reynolds, Rev. Charles, 50 South 8th-st

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand st.
Barry, D. D., Rev. Edmund D., Essex st.
Reynolds, Rev. John West Hoboken.

VAN VOORST, N. J.

Mahan, Rev. Milo.
Douglass, Rev. Stephen, 12 Pavonia Place.

Advertisements.

NEW VOLUMES of Library of Anglo-Catholic Theology.—D. Appleton & Co. have just imported Bishop Beveridge's Codex Canonicum Ecclesia Primitiva, Vindicatus ac Illustratus, 2 vols. $5.

Dr. Hammond's Miscellaneous Theological Works; a new edition, 1 vol. 2 50.

Bishop Cosin's Works.—Vol. 3d, cont. A Sholastic History of the Canon of the Holy Scripture, 2 50.

D. Appleton & Co. have for Sale the previous vols. of this Library, comprising

Bishop Andrewes' Pattern of Catechistical Doctrine, &c., 1 vol.
Bishop Beveridge's Works, 10 vols.
Archbishop Bramhall's Works, 5 vols.
Bishops Bull's Harmony of the Apostles St. Paul and St. James on Justification, 2 vols.
Bishop Cosin's Works. Vols. I. and II.
Crakanthorp, Defensio Ecclesiæ Anglicanæ, 1 vol.
Bishop Gunning on the Paschal, or Lent Fast, 1 vol.
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John Johnson's Works. Vols. I. and II.
Archbishops Laud's Works. Vols. I. and II.
L'Estrange's Alliance of Divine offices, 1 vol.
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⁂ Vol. I. containing Life, &c. will be published last.

A NEW WORK on Church Music.—D. Appleton & Co. will shortly publish Laus Deo; A plain Service for the Easter and Trinity Seasons, No. I.; published under the Sanction of the Maryland Society for the improvement of Church Architecture and Music. 1tis

TWO YOUNG LADIES desire situations as governesses, in a private family—or assistants in some established institution. They feel competent to instruct in all the essential branches of English education and in music. Reference to Rev. Dr. Seabury, 125 West 13th st. who will answer any enquiries in regard to the applicants—and give their name and address. April 7—6t

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
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" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
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" Pictorial History of the United States, 80 cts.
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Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
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The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
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This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
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The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
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A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.
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Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
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REV. G. T. BEDELL'S SERMONS

THE Divinity of Christ; a Sermon Preached in St. James' Church, St. Peter's Port, Guernsey.

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WINTHROP'S LECTURES.—Lectures on Christianity and Infidelity, the Prospects of the Jews, the coming and Kingdom of the Saviour, and other important subjects, by the Rev. Edward Winthrop, A. M., Rector of St. Paul's church, Norwalk, Ohio.

A few copies of this important work for sale, price 75 cents, by STANFORD & SWORDS.

THE PRIESTLY OFFICE,

A Pastoral Letter to the Clergy of North Carolina, by their Diocesan, the Right Rev. L. S. Ives, D. D. Price 12½ cents. Just Published by
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CHRISTIAN TOLERATION,

A Sermon before the N. Y. A. to the P. E. S. for the Promotion of Evangelical Knowledge, by John S. Stone, D. D. Published by
STANFORD & SWORDS,
139 Broadway.

REPORT FOR MARCH.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of March, 1849, One Hundred and Twenty-Nine *new* Policies, viz.:

To Merch'ts & Traders	51	To Clergymen	5
" Mechanics	14	" Druggists	2
" Manufacturers	16	" U. S. Officers	2
" Clerks	14	" Agents	2
" Physicians	4	" Teacher	1
" Farmers	12	" Sea Captain	1
" Ladies	2	" Other occupations	3
	114		15

Total *new* Policies in March, 129

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. A7 4t

EPISCOPAL ACADEMY OF CONNECTICUT.—The next term of this Institution will commence on the 4th Thursday in April, and continue fourteen weeks. Every branch is taught reduisite to prepare young men for College, or for the active pursuits of life.

The charges for tuition are $7 for the Classics and higher English branches, and $6 for the lower. Board may be obtained in respectable families at $2 per week, exclusive of fuel and washing. The Principal receives into his family those pupils whom their parents desire to place more particularly under his charge, at an expense of $50 per Term, including everything *except* books and stationery.

Bills payable one-half in advance, and the remainder four weeks before the close of the term.

Application may be made to the Principal,
S. B. PADDOCK.
Cheshire, March, 1849. 6t

PURE WINES—For Sacramental use, imported and for sale, at moderate prices, by THOMAS McMULLEN, 96 Broadway, near Wall st. m11 tf

COLLEGE OF ST. JAMES, Washington Co., Maryland. - The second term opens on Monday, March 5. Students may be admitted at any time into the College, or into The Grammar School; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a Mercantile Class, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to
JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

A COLLECTION OF 200 STANDARD CHAUNTS, Single and Double, is in preparation and will be published as soon as possible,—by J. H. C., Jr. Due notice of its appearance will be given.
March 17—4t

A YOUNG MAN, qualified to take charge of the education of a few boys, and prepare them for College, will hear of a situation by addressing "T. D. C.," at the office of the Churchman. March 24—tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

Poetry.

For the Churchman.

Good Friday.

On this auspicious day our Saviour died—
For all our sins a sacrifice became;
A malefactor placed on either side,—
Of death, by crucifixion, He bore all the shame,
He, nailed upon the Cross, His blood did shed—
His life did give for us, ungrateful men
Who in the paths of wickedness still tread,
And scorn the gifts that He vouchsafes to send.

Then on this Holy day, "let all men ask
Of God, to send His all-sufficient grace
Unto our hearts, to aid us in our task
Of duty, in our toilsome, heavenward race.

Oh! Saviour, grant that faith we may retain
Once to thy saints delivered here below—
That we may bear all persecution-shame,
And sorrow pain, and whate'er else of woe,
For thy name's sake, may to our lot befall,
Rejoicing alway that, by thy great love,
Our sins are all forgiven—yea, are all
Atoned for by thy precious-cleansing blood.

E. M. P.

NEW-YORK, March 28th 1849.

Selected Matter.

From the Colonial Church Chronicle.

Church Ceremonies at Seville.

Seville, Dec. 21. 1848.

DEAR SIR,—To give you anything like an accurate statement of the ceremonies that take place in this most Catholic spot of Catholic Spain, I must send you a communication that would far exceed the limits of a letter. Scarcely a day passes without some remarkable *funcion*, or procession; one day, it is the funeral of one eminent for piety, who is to be placed in the Calendar in due time; another day, the body of San Ferdinand is exhibited to public inspection in the Cathedral, and the sword with which he conquered Seville from the Moors, (1252,) is carried in procession, and deposited upon the Altar Mayor, and eulogistic oration delivered. At the present time, the most remarkable of all the funcions is proceeding, viz. that of the octave of the Immaculate Conception of the Blessed Virgin; indeed this is so unique a ceremony, that I cannot help thinking some account of it will be acceptable.

The Moorish Tower, the Giralda, or Campisule of the Cathedral, is illuminated the night preceding the feast, as also is every house in the city. The morning is ushered in by the usual signs of the feast day, ringing of bells, &c. On entering the Cathedral, I found the piers of that part of it which is occupied by the Coro and the Presbyterio, the part in which the Altar Mayor is placed, hung with the finest crimson velvet. The pulpit is covered with gold-embroidered, marine-coloured silk, and the officiating Clergy wear the same coloured robes, a privilege peculiar to Seville. The Altar Mayor is adorned with the whole wealth of the Cathedral; not a little of the silver exhibited on this occasion having been brought from America at the time of the Spanish conquest. Immediately under the cupola, or highest part of the altar, is placed a silver crown fitted with gauze curtains, which may be drawn over the Viril, or box in which the Host is exposed. Around the Host is a magnificent silver halo, a profusion of candles burn beneath this, and then comes the figure of the Virgin in silver. A little below on either side are the statues of San Isidoro and San Leandro, the champions of the orthodox faith in Spain; under these are the *reliquia* and other decorations of the altar, together with innumerable rows of candles of all sizes. The Altar Mayor stands on some twelve steps, and the Presbyterio is enclosed on three sides by a very fine bronze-gilt railing. It is necessary to be thus particular in describing the appearance of the altar, to understand the remarkable ceremony that I witnessed.

In the morning a musical mass was celebrated, and after the Epistle and Gospel a short sermon was preached, and the mass was continued to the end, in this resembling our own Communion service. But the evening service on this day is the great object of attraction. After Matins or the Psalms and Lessons are gone through, the Archbishop enters the Cathedral, and the organ bursts forth. The Archbishop on this day wears the robes of a Cardinal; he enters the Presbyterio, and after kneeling before the Altar returns to the Coro. The choristers on this occasion, instead of being in the Coro, are arranged in the Presbyterio, immediately before the Altar; they are dressed in the costume of the court of Alonzo of Sabio, pale blue, silk stockings, and white satin shoes After the lauds are gone through, a canon enters the Presbyterio, is robed, and offers incense before the Virgin and the Host. The Archbishop then enters the Presbyterio with his Clergy, and kneels on one side of the Altar; on the other side, opposite to him, are arranged musicians, and the choristers standing in the middle commence singing antiphonally a hymn to the Virgin. After a little, they put their hats on, and proceed to dance in a slow and stately fashion, singing at the same time; they then pause, and resume the dance with castanets. After the dance the organ plays, and a solemn chaunt is sung, whilst the curtains are drawing over the Viril. The ceremony concludes with the benediction of the Bishop.

The Roman Catholics defend this extraordinary custom by the example of King David dancing before the ark when it was brought up from the house of Obed-edom. More than one Archbishop has sought, in vain, to suppress it, for both Popes and kings have overruled in its favour, as it is one of the most ancient usages of the Church of Seville; it was first practised at the feast of Corpus Christi, June 7th; and as Sextus IV. conceded to the feast of the Immaculate Conception, whatever Urban IV. had granted to that of Corpus, this of course followed amongst other ceremonies; and when it is considered that this dance is rather before the Host than the figure of the Virgin, it does not appear so extravagant as it might be supposed; indeed the effect is anything but ridiculous, sobered as it is by the grave countenances of the Archbishop and the Clergy, as they kneel and look up to the Viril. The great dogma of the Immaculate Conception of the Blessed Virgin we are told, in old writers, was first preached in Seville by St. James himself.

Just at the present time, in addition to the funcion of the Immaculate Conception of the Blessed Virgin, there are special prayers and processions for three days for the Pope; to-day every one bearing any sort of official character in Seville walked in procession through the principal streets of the city—the corporation, clergy, and military, amongst others the Infanta and her husband in full court dress. The theatres are closed, and there are other demonstrations of public concern.

It is with feelings of sorrow that I come to touch upon the state of our own countrymen in this city. Of the four or five merchant families settled here, all but one are Roman Catholics, including the Consul; besides these there are several artizans. About ten years ago the Cartuja convent was converted into a porcelain manufactory by an Englishman; it is situated on the north bank of the Guadalquiver. The consequence of this was, of course, the introduction of several of our countrymen, who were paid high wages. These men probably came out with the idea of amassing some money and returning with it to England, but owing to the excessively free lives they have led, they have done little enough in this way. There are now connected with the establishment, fifteen adults and nine children; these reside in the village of Triana, the Bethnal Green of Seville. A Roman Catholic clergyman here described it to me as a place where there were neither Roman Catholics, nor Protestants, nor Mahometans, but only Gitani, or heathens. However, it is fair to add, there seems to be dawning a better spirit amongst our countrymen. In the town of Seville itself there are, besides the merchants, about fifteen English employed as engineers and weavers; these men decidedly bear a better character than those of Triana, and are more ready to avail themselves of the services of those Clergymen who may from time to time visit Seville. The Bishop of Gibraltar has been here, and his chaplain at that time baptized two or three children, as I have also done since my stay at this place. The English merchants are more naturalized in Spain than the artizans, and they are consequently indifferent about the welfare of their countrymen; to these, one or two exceptions might be made, particularly that of Senora———, a kind and benevolent English lady, who really seems anxious for the poor English. I must be allowed to say, it is deeply to be regretted that British Consuls are ever Roman Catholics. After all, England is so essentially Protestant, and her associations so interwoven with the reformed Church, that a Roman Catholic in Spain cannot fully represent the interests of the British residents; for example, at the request of some of the people here, I proposed to have a service, but the Consul did what little he could to discountenance it.

I am bound to say, that the Church in Seville is in a far higher state of discipline and activity than it is in Lisbon. Here there is no lack of preaching or clergy, and the archiepiscopal chair is at this time occupied by the Ven. Don Judas Tadeo Romo y Gambon, who, when Bishop of Canary, suffered persecution for having written in defence of the levelling spirit of those times. The Jesuits are not openly acknowledged, but they have entered Spain again; there are about twelve in Seville, employed as confessors, and preachers, and religious directors in seminaries. One has just left the house in which I am at present residing, on a mission of this kind; if I may judge from him, the Spanish Jesuit retains, at the present time, the same implacable hostility to any form of Christianity not Roman Catholic, as distinguished the founder of the order; polite enough in ordinary conversation, whenever we approached the subject of the English Church, his language became coarse and even indelicate. The general ignorance in Spain respecting our Church is incredible, and a Spaniard, when he wishes to convince you of his great liberality towards you, says, "I respect even a good Jew or Mahometan." Nevertheless, with every disposition to judge impartially, I believe the practical influence of their religion upon them is as small as it well can be. Amongst the curious notices suspended in the Cathedral, none catches an Englishman's eye more than one stating that Dr. N. Wiseman, Bishop of Birmingham and Rector of Oscott, grants certain indulgences to those good people who shall repeat so many Paternosters and Ave Marias at a particular chapel. Thanks to some English travellers, it is in contemplation, if any how practicable, to establish a Savings' Bank and lending Library for the English.

T. D.

Extract from a Sermon.

PREACHED IN SMETHWICK OLD CHAPEL, COUNTY OF STAFFORD, ENGLAND, ON THE OPENING OF A NEW ORGAN, DEC. 10, 1848, BY REV. EDWARD MILLER, M. A., OF TRINITY COLLEGE, CAMBRIDGE.

Suffer me now to gather up all that has been said into a summary of advice, for your own practical guidance, in the exercise of this holy art, which came down from heaven, to elevate the worship of saints on earth, till it becomes most like the adoration of the Church triumphant, who cry continually, with Cherubim and Seraphin, Holy, holy, holy, Lord God of Sabaoth! We have seen how Church Music has been all along a test, as it were, of the Church's purity; and we believe, that although much love and faith, and zeal for God's glory, may doubtless exist without it; yet that the spirit, and fervour, and reverential propriety, with which this branch of Divine Service is conducted, is a most gratifying proof that the hearts of a congregation are sincere and loyal, when they assemble in the courts of the King of kings, to sing and give praise with the best member that they have. And first, I would exhort all those among you,—and there must be many,—who are endowed with a sufficiency of this world's goods, or with natural gifts, or acquired accomplishments, to dedicate some part at least to the Service of Him, from whom you received them all. If hitherto you have been silent, while a few, and those the weakest, of this little flock have obeyed the general invitation, "O come, let us sing unto the Lord!" resolve, from this time forth, that it shall be so no longer; if hitherto you have listened with pity, perhaps with pain, to their imperfect efforts, take your own place, and lead the choir, they will gladly follow; and feel indeed that "the rich and poor have met together," with one mind, and with one mouth, to glorify God the Maker of them all. Let the "musical instrument of God," heard for the first time to-day, impart henceforth such energy to the utterance of sacred song, that it may prove, ere long, as well it might, too feeble to sustain, direct, and modulate; and require and receive a larger compass, and a nobler scale. Daughters of Israel! blessed with affluence and ease, who know not what it is to feel the weary fingers grow numb and stiffen with plying the incessant task, early and late, for bread; but can bid them fly, with dazzling swiftness, over key and string; again I tell you, that you are indebted for all that harmony, which is the delight of home, the charm of social meetings, the solace of lonely sorrow, the pride of happy parents, the strong hold on a brother's love, the voice and memory of the dead;—to the worship of the Father everlasting, His honorable, true, and only Son, and the Holy Ghost the Comforter, in the Church of Christ, you are indebted for it all. There,—as in heaven above, where the Lord God omnipotent reigneth,—it arose with the Halleluiahs that went up to the Eternal Throne; there it was preserved in its excellence, enriching, but receiving not again from, the melodies of earth; thence it went forth into many lands; and thence it was borne, across the sea, to you in your favoured land, with the purest form of Christian worship that the world has known, since the days of the Apostles. Oh, consecrate the richest share of this excellent gift to God, from Whom it came! Do not expend it all on lays of mimic passion, and fictitious woe. Can they be compared, in rapture or in majesty, with the immortal strains of the glorious Saxon, whose praise is in all the Churches; to whom power was given to break up the fountains of the great deep of melody,—proclaiming, as with the rush of many waters, and the voice of mighty thunderings, "Unto us a CHILD is born, . . . and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!" Daughters of Israel! if you have listened with scarce-drawn breath to the notes of sacred song, so pure, and simple, and sublime, that your thoughts have been far away, with Elijah in the wilderness, by the brook Cherith, or under the lonely tree; and then to a burst of Choral harmony, appalling in its grandeur, like the seven thunders in the Revelations, uttering their voices when the Angel ceased to speak;—if you have listened with beating heart, and quivering nerve, and tears that fell like balm on the o'er-wrought spirit, as it struggled with the spell in its tenement of clay;—oh! suffer not this excitement, pure and holy though it be, to produce a supercilious indifference to congregational Psalmody, and the village choir. Take heed how ye despise these little ones: if only two or three are singing, "Forgive me, Lord, for thy dear Son, the ills that I this day have done,"—be sure there is Another standing near, Whose eye is reading your soul and theirs, "and the form of the fourth is like the Son of God!" His burning eye is upon you then; and *their* eyes are upon you; and they know and feel, that you can devote long hours at home, to attain perfection in this noble science; and rave of some gifted queen of song, with "a very lovely voice"; and try to recal and approach her excellence, with a throng of admiring friends around you; but here, in His own House of prayer, you *will not* sing with them, you will not sing to Him!

Two reasons only can be assigned for this lamentable display of Indifference, which all congregations, more or less, present,—in some, it may be, the exception; in too many, alas! the rule. Either the voice is mute, because the heart is cold; or the accomplished would not join, because the melody is rude. The first carries its own condemnation on the surface: that of the second is not far to seek. Have you ever tried to *improve* the melody of a rustic choir? Have you ever known what it is to gain the good will of innocent children, and toilworn labourers, and village maidens, and anxious mothers, by teaching them how to use their natural gifts, which may be equal to your own, to beautify this, their only day of rest, with harmonious, united, sacred song? Are *all* your accomplishments devoted to the world, and none to the Church of Christ? Are you willing to sacrifice time and money, which can well be spared; temper and patience, which you ought to spare, to exalt, restore, adorn, the Service of the Sanctuary? If hitherto you have been supine, indifferent, supercilious, (I speak only because it *may* be so with some) are you willing to take this fair occasion for making your church an example to all the parishes around, of what can be done by energy, self-devotion, good temper, discretion, and good-will?

And be well assured, that the neglect of this obvious duty has an evil tendency, which you may little apprehend; and evil consequences, whose full extent neither you nor I may ever know, except in the world to come. If you allow Schism, Dissent, and Heresy, to be fraught with peril to immortal souls, think how you tempt the weak to wander from the fold, by impairing the efficiency of our own most perfect and attractive Service! Look into your Prayer-books, and see how much is directed there to be *sung*, which by too many of our congregations is not even said. For the alternate chaunt of the Psalms and Hymns, in which one side of the congregation should answer the other,—an animating, most ancient, and heaven-derived observance, which is strangely neglected, by all but the Choristers, even in Cathedrals,—how often do we find substituted (generally in the wrong place) a few stanzas from the Metrical Version of the Psalms; or perhaps a Hymn, which the Book of Common Prayer, in the poor man's or the stranger's hand, containeth not? And when it is sung, I have reminded you already what we too often hear; and what we too often miss,—by far the most grievous fault. But remember, that the love of melody is not confined to the rich; the thrilling power of sound can reach the spirit of the poor. You have often listened, as you passed along, to the hymns of the Conventicle. Tried by severer taste, the tune might be vulgar, unfit for sacred use; the words irreverent, if not profane;—no matter,—they have been sung by *all* the congregation, with heart and soul; and—like the Music of the Temple on Mount Sion, which we are told could be heard at a distance of ten miles,—there is an attraction in the full volume of sound, which draws the poor man to enter there; and sends the rich man to church, with an uncomfortable feeling that there is something wrong, though he is too indolent to set an example of doing what is right. The poor man will sometimes tell you that he gets more good in the Meeting than in the Church: I believe that, in many instances, *this* is the good he means,—that he feels he is joining in *united* praise. He does not find fault with our doctrine,—many an illiterate, simple soul can see no difference,—and to such, it would be strange indeed if with all the advantages of Truth and superior education, our pulpit ministrations were always distasteful in comparison: but it is the *tameness* of our service that offends him; and the clergy are not responsible for this, still less the Liturgy, let the blame rest where it will.

Advertisements.

EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular Curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States*; and he has had long experience as a teacher.

TERMS:

SCHOOL-BOYS—*Five Hundred Dollars*, per annum;
COLLEGIANS—*Seven Hundred Dollars* per annum.

N. B.—These terms, payable half-yearly in advance, include boarding, washing, books, stationary, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the

REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness;

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev. Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocese of Connecticut;

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tmi.3tm4p

ORGANS—HENRY ERBEN, 172 CENTRE street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 6 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

Sept. 2—tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up.

March 24—tf

MRS. ALDEN'S SEMINARY, FOR YOUNG LADIES, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influence is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel,under her method of instruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

PLAN OF ORGANIZATION AND TERMS.—In this Institution there are three general classes, denominated *Primary*, *Junior*, and *Senior*, and the *Graduates' Department*.

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

REFERENCES.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., Boston, Mass.; Mrs. General Gaines, N. Y. City; and the Episcopal Clergy generally of New York City.

Springfield, March 17, 1849. m17—tf

MRS. COMEGYS' SCHOOL FOR YOUNG LADIES.—This Institution is located, for the present. in Cranberry street, (No. 35,) between Columbia and Willow; but will be removed on the first of May to another position, combining pleasantness of prospect with healthiness of location, and ease of access to scholars from every part of the city.

Every opportunity will be given in this Institution for the acquisition of an elegant, accomplished, and scientific education. It will be the constant aim of the Principal to make the discipline, the studies, and all the internal arrangements of the school conform to Christian principles, and serve to implant in the hearts of her pupils a deep reverence for sacred things, and a hearty love for the Saviour. Those who become members of her family will excite the same solicitude, and receive the same zealous care, in this respect, as her own children; and they will thus be expected to govern their least actions by the rules of Christian duty.

Mrs. Comegys will be assisted by teachers of distinguished ability and experience, thoroughly acquainted with the branches entrusted to them.

TERMS.—ONE-HALF IN ADVANCE—REMAINDER IN MARCH.

For board, and tuition in all the English branches, for the scholastic year of ten months, commencing the first of October, $200.

Washing, $20.

Day scholars, divived into quarters (payable in advance,) $40.

For the Latin language, $20.
For the French language, $20.
For the German language, $20.
Drawing, $20.
Music on the Piano, with singing, $60.
Guitar and Harp at the Teachers' charges.

REFERENCES.—Right Rev. Wm. Meade, D. D., Bishop of Va.; Right Rev. Manton Eastburn, D. D., Bishop of Mass.; Rev. B. C. Cutler, Brooklyn; D. Embury, Esq. do.; Freeman Hunt, Esq., do.; Rev. F. Vinton, D. D., do.; Rev. W. H. Lewis, D. D., do.; Rev. J. F. Fish, do.; Rev. Wm. Staunton, do.; Rev. Clement M. Butler, Washington, D. C.; Commodore Joseph Smith, do.

Brooklyn, 1849. March 17—4t

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.

Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.

Instruction in Painting with Oil or Water Colors, $12.

Tuition in Music, and Use of Piano, $12 00.

" for Juvenile Day Scholars, per term, $3 00.

" " Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.

Piermont, Rockland Co., N. Y., March 12th, 1849.

REFERENCES.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J.

March 17—tf

FEBRUARY REPORT.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of February, 1849, One Hundred and Thirty Three *new* Policies, viz.:

To Merch'ts & Traders	36	To Clergymen	2
" Mechanics	25	" Lawyers	5
" Manufacturers	11	" U. S. Officer	1
" Clerks	15	" Banker	1
" Physicians	7	" Engineer	1
" Farmers	8	" Stage Proprietors	2
" Ladies	5	" Other occupations	15
	107		26
Total *new* Policies in February,			133

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M17 4t

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

SCHOOL FOR MORAL DISCIPLINE.

The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral charncter; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee.

WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point.

Jan6,1849,tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amouut of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

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The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

Signed, FLOYD SMITH.

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Dr16,tf

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Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

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M17

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Jy8—3m.

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